A dialoge

describing the originall ground of these Lutheran faccions, and many of their abuses,

Compyled by

syr William Barlowe

chanon,

late byshop of Bathe.

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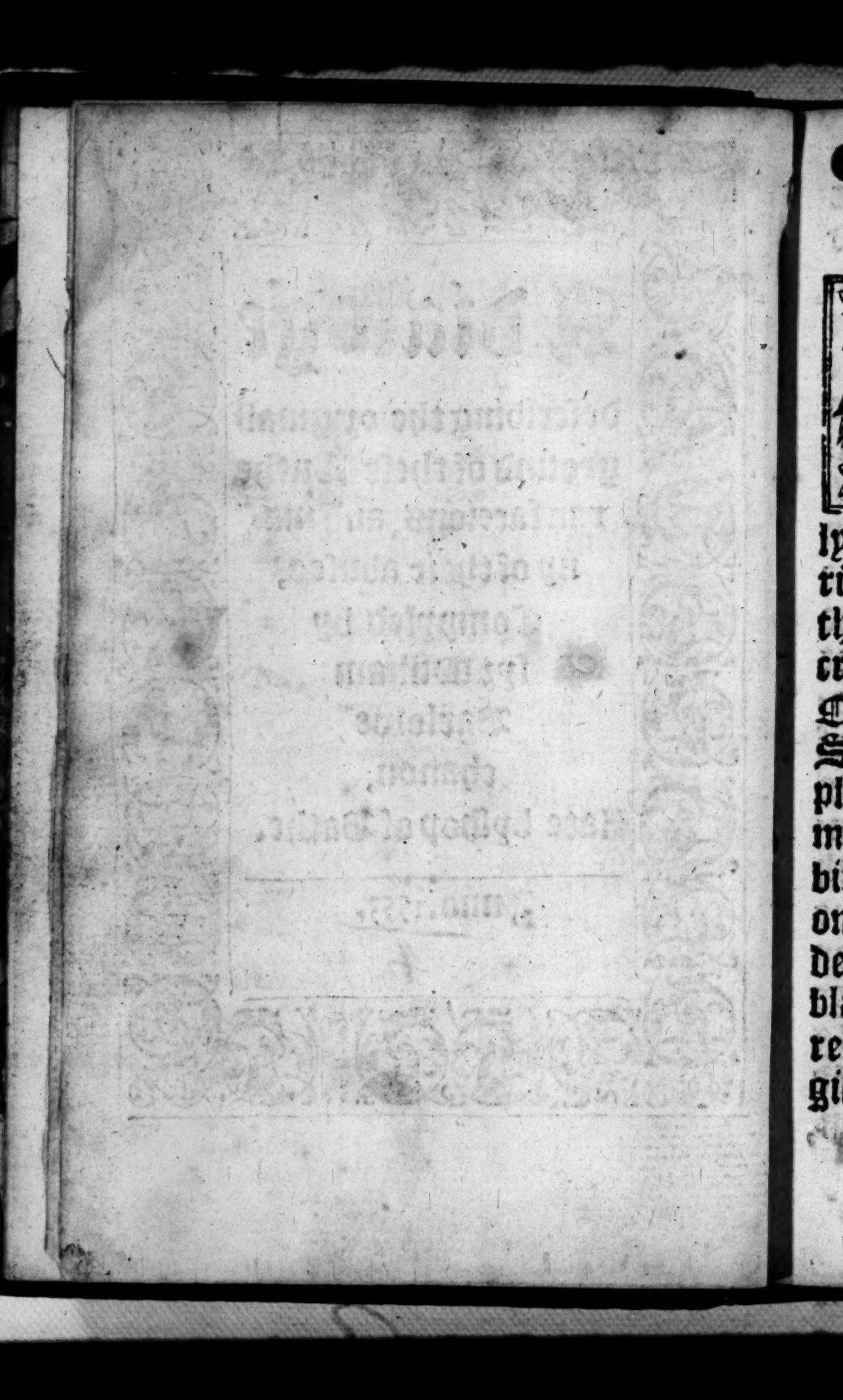
4 Ch. Kennett



A preface of this booke, to the reader.

In this presente Treatyce folowyng (gentle reder) is not onlye vttered and disclosed the beastlye begynnynge of Luthers furious faction, in Saxony, with the sedicious Scilmes of the sacramentaries, Swynglius, Oecolampadius, and other of Swyterlande: but also berye playnlye here is shewed theyr monstruous maners and mutabilitie, theyr cankered contencions, and horrible ipocrisy, their deuelyshe deuyses, and bytter blasphemye, with infinite lyke reliques of that raylynge relygion, wherby the christian rea-

der shall ryghte well perceaue, what fylthy frute buddeth out of this frantike fraternitie, and synfull Synagoge of Sathan, infernallye inuented, to seduce symple soules. Neyther canne there be a moze open marke, to publyshe the pestiferous practises of these peruerse preachers, and wycked generation, than here is most lyuely and truelye set fourth to the woxlde, by the auctoz hereof, who had euident experience of theyz maners, fashion, and ozder of all states of them, beynge longe time by his owne confession, in theyz companye, and conuersaunte with them, euen with those whiche were of the hyghest reputation both foz sobzenes of lyfe, & fame of literature, whose doynges & doctryne so muche myslyked him,

him, that for no hatred to them, nor yet fauour to other, but euē for the discharge of his owne cō science, instruction, and informa tion of suche as be catholike, he thoughte it necessary playnelye to shewe the veritie thereof, to the ende that suche as nowe be addict to their horrible and hay nous heresies, when they shall perceaue and se in theyr life and learnynge, theyr crafty and co lourable iugglynge, lewde ly uynge, and deuelyshe disagre ynge of a muster of monstruous maried monkes, and false flesh lye freers, shal by goddes grace both forsake theyr fashions, de teste theyr doctryne, and leaue theyr learnynge, whiche boke & dyalogue, beyng for this intent and godlye purpose longe ago set forth and prynted, it hath ben

thought good for diuerse consi-
deracions (the prynte beynge
nowe worne out) yet eftesones
at this present to be reuiued, &
communicate to the catholyke
readers, wherfore good reader
callynge to remembraunce the
olde wyttie sayinge: *Felix quem faci-
unt aliena pericula cautum*, Happy is he
whom other mens perylles or
daungers do make circumspect
or ware: Folow thou the coun-
sell of S. Iohn: who in the. iiii
chapter of his canonicall epistle
sayth as foloweth: *Nolite credere om
ni spiritui, sed probate spiritus si ex deo sint.*
That is to saye, Geue not cre-
dyt to euery spirite, but do you
proue yf they be of God.

Farewell in God.

¶ A preface of the auctoure to the readers.

¶ Grace from God the father, and from oure lorde Jesu Chryst, with the assystence of the holy goost.

Here as I consyder (O Chrysten readers) the daũger of wrytynge in the peryllous season of these latter dayes, largelye depaynted by Saint Paule, euen as it proueth now in dede, that certayn persons depart from the fayth, and geue hede to desceatefull spyrytes and deuelysh doctrine through simulation of false wor-

des, bi whose meanes it is come so to passe, that a lyttle faulte is not onelye taken to the worste, but what so euer is well done, spoken, or wrytten, is oftymes interpreted amysse: no marueyl though I so vnlearned greatly abasshe to put my selfe in ieopardy of these rauysshing wolues, & pytyles soule murtherers, whi che byte with theyr teeth, and preache peace with theyr tongues, seynge that famous clerkes of pregnaunte wyttes, of excellente erudition, and singuler vertue, haue so litle auayled in wrytynge agaynst them: not that these new teachers of auncyente hereseyes, & late auctors of olde inueterate scysmes, are so profounde in knoweledge of Scriptures, eyther so inuycte of reasonable argumentes, that

they

they haue not ben many tymes ouercome, as they be dayly ban quyshed, but because of theyr shameles pertinacite, where as they be prostrate and lye grouelynge vpon the grounde, destitute of reason, voyde of good argumentes, and wythoute any sence of trueth, then strogle they to wooxey men with woxdes of conuycyous maledictions and sedicyous slaunders, not afrayd to despyce theyr souerayns withowte regarde of theyr power, contemnynge all auctoxitie, contrarye to the doctryne of Saint Peter, saying: Be ye subiecte to euery manne fox our loxdes sake, vnto ỹ king as cheife, and vnto the gouernours as to thoke that are sent by hym fox the ponyshmente of the euyll & rewarde of the well

doers: for so is the wyl of God, that doyng wel ye maye stoppe the mouthes of folysshe and ignorant people, as free and not as a colour hauynge the lybertye of malyce, but as ỹ seruauntes of God. Notwithstandyng in theyr solempne prefacyes, and paynted tytles of theyr errours, they begynne wyth dulcet salutations, of glosinge perswasyons, vnder the pretence of a godly zeale, oftymes repetynge the word of God, the gospell of Chryste, hys promyses, hys charyte. &c. Whereby they wold perswade to rude people, that whatsoeuer theye wryte or teache, are the same thynges be they neuer so contrary, euen as the comen sorte of vngracyous wretches do, whych in tellyng lyes & reporte of slaũders, will

will call into theyr recorde the trouth of God, the holy euangelystes, the blessed sacramentes, and all the misteries of oure beleef: not for any faythfull reuerence towarde them, but to the entent that they myght be better beleued in theyr falsehod.

Many thynges whyche are put forth vnder the tytle of the worde of God, is not his true worde in effecte, no more thã all those whiche beare the name of Christen men, be not al chrysten men in trouth & dede. Man lyueth not onely by breade sayth scripture, but in euery worde ỹ commeth oute of the mouth of god. Mark here christẽ reders the worde that procedeth oute of the mouth of God, to ỹ which we oughte nother to adde, nor to take any thynge awaye from it.

it. Arrius, Pelagius, Maniche us, wyth ſuche other, whome the mooze parte of theſe ſectes confeſſe to be heretykes, dyly-gently layde the wozde of God foz theym, but not owte of hys mouth: foz they applyed it by wzonge interpzetations to the ſettyng fozthe of theyz hereſy-es, and not to the glozy of God. Saynt Pauie heled ſyck folke, and dzaue the wycked ſpyzyts from them that were poſſeſſed thzough goddes wozde in the name of Jeſu, whoſe doyng the chyldzen of Sceue aſſayde to counterfete with lyke wozdes: to whom the ſpyzit aunſwered: I knowe Jeſu and Paule, but what are ye? and ſo greuouſly aſſawtynge them, he pzeuay-led agaynſt theyz pzeſumpſion. The aged Pzophet of Bethell, by

by whose desceate the manne of God sent out of Juda to Jerō-boham was slayne: alleged the worde of God. The false Pro-phete Sedechias with his cō-pany. iiii. C. in nomber, falsely promysed kynge Achab victo-rye to his destruction, layenge for theyr auctorytye the worde of God. Ananias resysted the true Prophete Jeremye, pro-phesyenge to the captyue Isra-helytes lybertie and sone dely-ueraunce of theyr bondage, cau-synge them to truste in his lea-synge, whiche he sayde was the worde of God. And generallye all other false Prophetes bos-ted them selues to be sente of God, & came to preche his truth, whome he neuer dyd sende, as he wytnesseth with his owne mouthe in diuers places of the

byble.

byble. Furthermore all suche as occuppye inchauntmentes, cõiurers, Awytches, in theyr busynes wyth manye ceremonies rehearse the word of God. Also our sauyour Christe sayth that manye shall come in his name, saying: I am Chryste, and they shall deceaue many, but howe-surely in perswadingthat their doctryne is Goddes word, and that they be hys messengers, hys annoynted sonnes and spe-cyall prophetes. So dyd Symon Magus delude the people of Samary, affermyng that he was Christe. Lykewyse Machomette named hym selfe the great prophete of God. And all other heretykes commenlye in fortefyenge theyr abhomynable heresyes, alledge the worde of God and euangelike veryte, accor-

accordyng as Martyn Luther with the whole rable of hys adherents do dayly practyse. But what auayleth it to resyte the worde of God, yf we interprete it by a false peruerted sence: What auauntage is it to saye Lord Lorde, and do not as he cõmaũdeth vs: He that saith I know God, and obseruethe not hys commaundementes, is a lyer, and there is no truthe in hym. The Pharyseys Dyscyples sayd to Chriſte: Mayster, we knowe that thou art a true speaker, & thou teacheſt ỹ waye of God in truthe, yet thoughte they nothynge so in theyr hartes. What thynge is more easy for these new teachers, than in blasynge theyr auctorytye, to saye that theyr doctryne is the trewe worde of God, and that

they haue hys spyryte: where as they admyt no interpretacion of scripture but theyr owne, in so muche that they reiecte parte of the bible because it serueth not to theyr purpose.

Concerninge the determinatiō of generall councelles, and auctoryte of auncyent doctours of the churche, they vtterly contemne, excepte in fewe thynges whereoute they gather sentences, whyche falsely depraued and otherwhile chaunged clene contrarye to the auctoures intent, they make to serue in colourynge theyr heresye. Howe shall wee then knowe whether they be the ryghte preachers, & theyr doctryn the word of god or noo? Trewlye Chryste geueth vs a rule infallyble, sayenge: By theyr fruytes ye shall knowe

knowe theym. A good tree can
bryngе forthe no euyll fruyte,
nor a baūde tree canne bryngе
forthe no good frute. And they
whiche here the worde of God
with an carneſt and good hart,
they holde it faſte, bryngynge
forth fruyte in patience. Alſo
Saint James deſcrybyng the
expedient condition of chriſten
prechers, and heuenly learning
ſayth: who that among you is
wyſe endued with connynge,
lette hym ſhewe hys good work-
kes out of a good conuerſation
wyth ſoftenes of wyſedome. If
ye haue ſower hatred and ba-
ryaunce amonge you in youre
harte, wyll not ye reioyce, and
be lyars agaynſt the truth: for
thys is not the wyſdome com-
minge from aboue, but earthly,
beſtial and deuelyſh. Where as

is enmyte & contention, there is inconstancy and all noughty doyng. The wisdom that descē deth from God is fyrste chaste, and so peaseable, mylde, treatable, full of mercy, and good frutes, wythout any mysdemynge or dyssymulatyon. Nowe to compare these fruites vnto the actes of these Lutheran factyons, ye shall fynde a farre difference. Wherefore seyng that by longe experyence I haue perceaued the fashion, manner, and order of all states among them, and was no small whyle conuersaunt wyth those whiche are of hyest reputation, both for theyr sobernes of lyfe, and fame of literature: I haue thought it necessary for the dyscharge of my conscience, and information of other, playnlye to shewe the verytie

rytie as I haue knowen, wyth
out hatred of them or fauoure
of any other persons: which to
performe I haue here compiled
thys lytle processe folowynge,
vnder the forme of a breife dya-
loge. Wherein though ye shall
rede some thynges so straunge
for the enormities of them, that
diuers men, namelye the fauou
rers of these sectes, will iudge
them vnlykelye of trueth, and
halfe impossyble to be vsed a-
mong resonable people endued
wyth any wysdom or learning:
yet are they matter in dede, ac-
cordynge as ye shall see vnfay-
nedlye declared. And be ye full
assured that I reherse not by a
greate parte all the abuses ma-
nyfestlye knowen by thē, nor so
many as I could shew: whiche
god wyllyng hereafter in pro-

ces of tyme maye be dyscloſed
moze largelye. A greate occa-
ſion why that many be ſo feruēt
in fauozynge this Lutherane
doctryne, is the vayne prayſes
of much people commyng from
thence, repoztyng that there is
ſo good ozder, ſuche charitable
liberalitie, and euangelyke con-
uerſation, whiche is all to ge-
ther falſe. And dyuers of ſuche
tydyng cariers, leſt they might
ſeme ignozaunte in a fewe thin-
ges, they frame theym ſelues
wythoute ſhame, to lye in ma-
nye. It is harde foz a renagate
frere, a faytheleſſe apoſtata, a
fozlozne coopeman, a marchaun
tes prētyce, oz an embaſſatours
hoſtler, hauynge lytle learning,
leſſe dyſcreſyon, ſmall deuocy-
on, and ſcant a curteſy of wyſe-
dome: to make true repozte in
ſuche

such matters. And yet are ther of them which make thē selues full busy, and are as redy to tell that they knowe not as ꝑ that they know, accordynge as they feale theyr affeccions desposed whome they couet to please: by whiche meanes they attayne hye cōmendations, made much of, & ar called prety wyse men & proper persōs, ẅ many goddes blessynges vpon theyr hartes. Suche is the maddenes of the worlde and folysh appetytes of people, preferring their corrupt affections before ryghte iudgement and testymonye of theyr conscyence. Truthe it is that the Germayns of old antiquite haue deserued specyall lawde for theyr playnes in worde and dede voyd of dissimulation, and for theyr homelye familyaryte

wythout acception of pèrsons, in whyche vnto this daye, they excel other nacions: wherof the originall cause manye falsly do ascrybe to thys Lutheran doctryne, beynge doubtlesse merue lously decayd thrOughe it, so ỹ true playnesse was not wonte to be so scace there among scant good liuers, as fraudes begyn now to be plenty among theyr newe Gospellers. Wherefore (Christen reders) I exhort you all percialite set a parte, to fyxe youre selfe vppon the lyuynge worde of God whiche may saue your soules, and walke dyrectlye after it, bowynge nether on the one syde nor on the other. I meane not that fleshly worde nor theyr Gospell whiche saye: ye haue no fre wyll, youre good deedes shall not saue you, nor

youre

your yl dedes shall not dampne you, the sacramētes of ỹ church be nothinge of necessite, ye nede not to be confessed to a preeste, ye are not bownde to obey the lawes of ỹ church. &c. but that true worde of god & verye gospell of our Sauyour Christe, of whose fyrste sermon the antetheme was thys: Doo ye penaunce for ỹ kyngdome of God is at hande. And at hys laste farewell from his Disciples he affyrmed the same, saying that in his name it behoued penaūce to be preached in remyssyon of synnes: whiche maner of preachynge the apostles after his ascention obserued, contynuallye exhortynge the people vnto penaūce, and to the drede of God, whiche is the begynnynge of wysedome, the inseparable com

panion of penaunce, and necessa
ry introduction to fayth. The
worde of God bryngeth forthe
penance, accordyng as we rede
in the actes of the apostles. iii. ỹ
at saynt Peters preaching thei
were compuncte in hearte, and
offred them selfe to pennaunce.
This vnfayned pennaunce lea-
deth men to faythe, and is the
entre to the gospel, Mar. i. Do
ye pennaunce sayth Christ, and
beleue the gospell. Which beleif
can not be attayned wythoute
the dreade of God. For it is the
fulnes of scyence, whereby we
come downe first to know oure
selfe, & so ascende to ỹ knowlege
of God by his word, whereoute
through hearynge fayth taketh
her effect. The maiestie of god-
des worde is of that nature, to
prostrate the presumpcyon of
manneş

mannes wyledome & affyaunce in our selues, exylyng thaffections of carnall liberte, & mouing vs wyth a readynes of minde & certayne trimbling feare to say with saynt Paule, Lorde what wyllest thou vs to doo? Thys reuerent drede had Cornelius Centurio, whan the ioyful messenger of God appeared vnto hym, to whō with feare abashed he sayd: Lorde who art thou? in whose commendation it is writtē there. Actes. x. that he was a deuout man and dreding god. Likewise. Luk. iij. ỹ shepe herdes, whan ỹ aungell of glad tidinges appeared to them, and ỹ brightues of God shone roūd about thē: hauyng thys drede, were astonnyed in them selues, to whom the aungell spake: Be not afrayd, lo I shew you great

ioye

ioye that shall be to all people, for there is borne a Saupoure which is Christe oure lorde. In Exodo it is wrytten. xiiii. ỹ people feared God, and so beleued hym & hys seruaunt Moyses. And they that drede god, sayth the wysemanne, shall not be vnfaythfull to hys worde. Also Saynt John rehearseth in his Apocalypse sayinge: I sawe an aungell flyenge by the myddes of heuen, hauing ỹ euerlastinge Gospell, that he shoulde preach to the dwellers vppon yearthe, & to euery nacion, & trybe, and tonge, and people, saying wyth a greate voyce: Feare ye God But now cometh the aungell of Sathan wyth his vyle iustifycations and vayne promyses, cleane contrarye perswading ỹ we nede no workes of penaũce nor

nor satysfaction for our synnes, wyth Chryste hath satysfyed for vs all ready, onely to beleue is ynoughe, wythdrawynge people from the godly drede. How beit leaste his disceate shulde be easelye perceaued: he transfygureth hym selfe into a trewe angelles lykenes, sometime teachynge vertuouse maners, brotherlye charyty, the example of Christes actes & oure nedefull accomplyshment of thē, wherin he wolde seme to profyte a few, to the intente he myght begyle many. And dyuers of hys Disciples counterfeytyng the apostles fashyon: otherwhyles alledge scryptures in theyr right sences, with the same deuoute synceryte that Sathanne hym selfe dyd in temptynge Chryste when he sayd to him: God hath com-

commaunded his aungelles. At
whiche was the very scrypture
truelye recyted, all though to a
wronge purpose. But where
as he in his owne person coulde
not ouercome Christ our head:
he ceasseth not to supplante vs
hys Christen members by hys
false Disciples, and is lyke styll
to preuayle (oure merytes de-
seruing ỹ wrath of god) excepte
he of hys infinyte goodnes and
gracyous pytie, voucheſafe to
reconcyle vs agayne vnto hys
fauour, and be oure protectour:
whose mercy is the onely staye
that we be not all consumed.
Therefore lette vs drawe nere
with confydence to the throne
of grace, ỹ we may gette mercy
and fynde grace to helpe vs at
nede, contynuallye haupnge in
oure remembraunce the voyce
of

of the aungel sayinge: Feare ye God, and geue hym honoure, for the hour of iudgement commeth. And worshyp ye hym that made heauen and yearth, the sea, and fountaynes of waters,

to

whome be prayse for euer wythout ende.

Amen.

Fare ye well.

NOw welcom good brother frõparties of beyonde the sea. We haue sore longed for your safe retourne, hoppynge to heare some newes from oure Euangelyke brotherne of Germanye, and in what maner the Gospell doeth prosper there and go forward.

WI. Syr I thanke you for your welcommynge. Howbeit concernynge your desyre, to be certyfied of them whom ye call euangelyke bretherne: I assure you vnfaynyngly e that I lyke theyr maner euerye daye worse & worse.

N. What haue ye so sodenly changed your mynd, and begynne nowe to fall from the Gospell forsakyng Goddes

worde:

worde. ¶ W. Truelye I haue chaunged my mynde from errours and wronge opinions, but neuer entendynge to renye Goddes worde or Christes gospell: whereof as farre as I can perceaue they be destitute and muche wyde. ¶ N. To proue ẏ it were impossible, seyng ye cannot denye but that they haue Chrystes Gospell in theyr vulgar speche imprẽted, fre for euery body to loke vpon, with contynuall exercyse of euangelyke preachynge of Goddes worde. ¶ W. In verye dede they haue the exteriour letter, with some outwarde apparaunce of zeale towarde it. But for all that as towchynge an euangelyke lyfe or a christen conuersation, with faythfull fruytes behoueable to the same; they be neuer a deale

nerer

nerer in effecte than were the Jewes, whyche woulde haue made Chriſte theyr kynge, not for anye ſyncere loue that they had to folowe hym in vertuous lyuinge, or for reuerence of hys godly worde, but onelye in that they thought he would haue ſatiſfied their carnall appetytes, and ſeditious affections: wherof to be auctoure he was afterwarde wrongfully ſuſpect, euē as we ſee now a dayes hys goſpell euyll ſpoken vpon thorowe the ſclaunderouſe behaueoure, & wycked demeanour of them, whom in contempt of good people, ye call euangelike & Chriſtē brethren, auauncynge them ſelues to be onelye the trewe folowers and obſeruers of Chriſtes goſpell, where as theyr lyuinge manifeſtly repugneth. So that

after

after my iudgemente the cheife captaynes of them may be lyke ned to Theudas & Judas. Act. v. which vnder a colour of Messias compynge the very sauiour and redemer from all bondage, whose offyce wrongfully vsurpynge by false promyses of lybertye, peruerted much people of the Jewes for to folowe thē, to theyr vtter vndoyng and finall destruction. ¶ N. These sedytious personnes to applye vnto Martyn Luther, and his folowers, is both agaynste the treuth & witnes of your owne conscience yf ye duely examyne it. For it is playne that thys Theudas and Judas, of a presumptious affection and vnquyetnes of mynde, wythoute auctoryte of Goddes worde or preferremente of hys honoure,

¶. sedici-

ſedycyouſly moued the people to folow thē & not God: where as Martyn Luther with ſuch other euangelike preachers, auaunce not preſumptuouſelye them ſelues but god onely, nother perſwade the people to folowe them but Chriſte: whoſe Goſpell longe ſeaſon obſcured by mennes tradicions, they labour to bryng vnto lyght, and to reſtore the captyued conſcyences of ignoraunte folke vnto the fredome of Goddes word, whereof muche people nowe a dayes are no leſſe delyrous than the Jewes were of theyr delyuerraunce of bodely captyuyte. ¶ W. To aunſwere you in this point, I doubt nothing but this Theudas and Judas pretended to the people (whom they fynallye diſceaued) ỹ auc-

toryte

tozite of God, & that they were
specially sent of him foz their
deliueraunce, shewing some co
loured apparence vnto ỹ same:
Lyke as Martyn Luther in ỹ
begynnynge pretended a mer-
uelouse zele & tender affection
towarde the blynd ignozaunce
of people, foz to reduce theym
vnto ỹ clearenes of knowlege,
shewyng such a feruent spyzit,
that he was iudged to be syn-
gulerlye chosen of God now in
these latter dayes, foz a dew re
fozmation of the hole wozlde.

But consyder to what open
myscheife hys secrete maligni-
te brast forthe at last, and how
many thousandes by occasion
of his doctryne haue perysshed
and dayly perishe both in body
and sowle: whereof to haue a
further declaration, yf ye wyll

here me with patience, I shall so describe vnto you the fashion of hym and of hys adherentes, that ye may euydently know ȳ they are no Disciples of Christ, but of Antychryste, no trewe doctours but falle dysceauers, no Apostles but apostatas, and patrons of peruerlitie. ¶ N. Now I beseche you thē to procede on youre purpose, declarynge it at lengthe: and I shall gladly geue you the hearynge with out interruption, trusting verely that all parcialitie set aparte, ye wyll shewe the verye trueth, accordynge as ye haue perfitly knowen by experience. And thus doynge ye may setle many mennes hartes at rest in this troubelous season, so sore encombred with contencions and sondrye opynions of learned

ned men, that they can not tell what partye they maye beste leane vnto. ¶ W. Syr fyrste of al I protest here, that I entend to speake no further thanne I haue perceaued amonge them my selfe, or elles perfytelye enformed by credable personnes, of whose certificatiõ I ought to haue no mystrust. Wherfore for to god vnto my purpose, ye shall vnderstande that thys Martyne Luther cheyfe Captayne of newe heretikes, & bringer forth of olde hereſyes, was a freere Augustyne in the citie of Wittenberge, vnder ỹ dominion of Frederike duke of Saxony. Whyche duke opteyned a pardon fro Rome for the buylding of a certayne college there within his owne pallace, wherof Martin Luther was a great

ſetter forwarde, vntyll the tyme that thyther came a Jubelye from the Pope, dyſanullyng the dukes pardon among other for a ſeaſon: wherwith Martyn Luther not a litle offended, endeuoured hym ſelfe to preach agaynſt it. And ſone after he putte forthe in prynt a treatyſe *De indulgentijs*, inueynge agaynſt the graunt of pardons how be it ſo cloſely, that he was ſuppoſed not to haue condemned the auctoritie but only the abuſe, whiche to ſaye the truth was to farre oute of frame in that prouiuce. And alſo he toke in hande to preache the playne textes of ſcrypture, dyſcloſing the blyndnes of the worlde, and detectyng the faultes of al eſtates, both hyghe and lowe, ſpyrytuall and tempozall, vnder

ſuch

ſuche moderation that he was taken for a prophete of God amonge them, and grew in eſtimation of ỹ people dayly more and more. Notwithſtandynge he pretended to take no parte with any ſecte other faction of Heretikes, as Wicklyf, Hus, Berengarius, and ſuche other whom he vtterly condemned, dyſſalowynge the Boemes, becauſe they ſeparated them ſelues from the church of Rome, conſtantly affyrmyng the pope to be Chriſtes vicarye. Thus he playd the wolfe in a lambes ſkynne a whyle ſecretly, tyl his frutes gaue euidence & openly bewrayd what he was in effect For ſhortly after he altered his mynde, & reuoked that he had ſpoken before, wyſhing all his bookes that were emprynted

to be burned & vtterly destroy-
ed. Then beganne he stoutly to
fortefy his fayned fayth voyde
of good workes, perswadynge
lybertie and assuraunce of sal-
uacion to the defacinge of cha-
ritable deedes and suppression
of the drede of God. Then pre-
ched he pleasaunte thynges to
hys audyence, howe no manne
was bounde to confesse hym vn-
to a preist, nether to obserue the
prescription of prelates aboute
fastynges and exception of
meate and dryncke, and that no
person neded to payne hym self
wyth woorkes of satysfactyon,
whyles Chryste hadde payd y-
noughe for vs all. Also how con-
stitutions of Popes and Bys-
shoppes bynde vs nothynge.
Then all his Sermones were
agaynste the cleargye, callynge
the

the Pope Antichrist, and his fo-
lowers Dyscyples of Sathans
Synagoge, in whose defiaunce
he made a booke intytuled, *De*
captiuitate Babilonica, ful of con
uycyous furyes, and ragynge
blasphemye agaynst the blessed
Sacramentes, preferrynge his
owne iudgement aboue the ho-
ly doctours of the churche. And
where as he hadde wytnessed
before, that Wicklyse, Hus, Be-
rengarius, & suche other were
heretikes: than he sayde that
they were godlye men and sain
tes, callyng their condempners
Antechristes and limmes of the
Deuyll. Furthermore to bring
kynges, princes, and temporall
Gouernoures in contempte of
theyr subiectes: he spared no-
ther by preachyng nor teaching
to rayle agaynst them, somtime

pryuely where he durst not dis
couer his malyce for feare of
displeasure, and sometyme a-
partely there as he thoughte
hym selfe in no daunger of thē
on whome he rayled: as wyt-
nesse the letters of conspyracie
whyche he craftely forged to
destroye the Duke George of
Saxonye.

Also the outragious treatyse
that he wrote agaynst the kin-
ges hyghenes both in latyn &
Duch, so shameles and sedicy-
ously, that it is not onely con
demned of good men, but also
abhorred of his owne adheren
tes. Yet all thys whyle he for-
bare the comons & hyplandyshe
people, and encouraged them
to note other mens vyces, ra-
ther than to amend theyr own
fawtes, alledgyng oftentymes
vnto

vnto them, tyranny of prynces oppression of the clergy, wyth other manyfolde miseries and wretched calamities, whyche he sayd they were wrongfully compelled to suffer. Whereby within small processe of tyme, they toke suche a stomake, that the drede of God and man set aside, they arose vppe wyth open sedicyon in dyuers parties of Germanye aboue the noumber of an hundred thousande persannes, in such a furious fashion, that euerye man almoofte stoode in feare of hys lyfe. Wherfore M. Luther perceyuynge no small ieopardye toward him throughe their insurrection, because the occasion of it was layd to his charge as it was in deede: immediatly to shyfte hym selfe from suspicion

pition and daungerous displea
sure of the prynces & great men
he wrote hastelye a boke boyde
of all Chrysten charitie and na-
turall compassion, agaynste the
sayde commons or vplandysshe
people, so extremely ꝑ it would
abhorre an hethen hart to here
or reade it, enforcynge euerye
man wythoute anye respecte of
pytie, to kyll and slee theym as
houndes: of whome were my-
serablye slayne in one place and
another, aboue. iii. score thou-
sand persons, ꝑ residue beynge
nowe a lyfe in farre greater mi-
sery & calamytie than euer they
were afore. After thys fell a
dissention betwene M. Luther
and Carolstadius, aboute the
Sacramente of the aultar. For
Carolstadius denyeth in it the
bodelye presence of Christe, af-
fyr-

fyxmynge that when he spake these woxds: *Hoc est corpus meũ* he meant them of his owne coxporall bodye and not of the Sacrament: whereas M. Luther holdeth the contrarye, all be it he beganne to fall frome it, as his owne wxytinge testyfyeth, had he not ben pxeuẽted by this Carolstadius, whome the wicked arrogauncy of his stomake could not suffer to be auctoure of so hye an herelye, whereof he coueted hym selfe to haue ben father. Thys baryaunce enduryng betwyxte them: dyuers forsoke M. Luther and leaned to Carolstadius syde, & manye malycyous letters fraudulẽtly forged, were conueyed frome the one to the other, with calumnious pxechinges, ye and when they met together, moxe ready

with

wyth kystes than with pacient
arguments to trye their cause
hadde they not bene sondered.
Notwithstanding throughe fa-
uour of the duke and other va-
lyaunt frendes, M. Luther so
preuayled agaynst him that he
was excommunicate: & beyng
a man of auncyent age, an olde
preist newly maried, and some
tyme archedeaken of Wytten-
berge, was fayne to leaue hys
younge wyfe, and auoyde the
domynyon of Saxony. After
that he had wandred throughe
dyuers cities and townes swa
dynge his opynion with ody-
ous repoxte, to the minishynge
of M. Luthers fame: at laste
he cam to Scirich in Switzer-
lande, where he founde one ac-
coxdynge to hys execrable ap-
petyte, named Swynglyus,

whiche

which was there an exceading
setter forth of M. Luthers do
ctryn. To whom as sone as he
had disclosed his detestable he-
resye agaynst the blessed sacra-
ment, he gladly accepted hym,
and in denyinge the corporall
presence of Christ, agreed both
in one, sauynge in this poynte
they differed: where as Carol
stadius sayd that our saueour
Chryst spekyng these wordes:
Hoc est corpus meum, meaned his cor
porall presence there syttynge
with his disciples at the table
& not in forme of bread: Swin-
glius affyrmed that they were
not to be vnderstanded lytte-
rallye, but by a figure of inter-
pretation, so that *est* was taken
for *significat*, and these wordes
of Chryste, thys is my bodye,
were as muche to saye, as this

signi-

signifyeth my body. Of this matter he wrote sondry epistles to dyuers of his familyar frendes, gloryously reioycing that he hadde founde oute the longe vnknowen truethe, of so hygh a mysterye: not by the occasyon of Carolstadius (as he boasted) but through his own diligent readynge of Scripture, & specyally of Saynt Augustyns workes, whoe in verye dede is cleane contrary to his horryble herely. Neuertheless many of M. Luthers adherentes assented vnto hym, amonge whome the cheif was Decolampadius: whiche beynge a seculer preiste of. xl. yeares of age, entred the religion of saint Brygittes order in the prouince of Bauarye, and for hereties that he hadde vttered both by preachyng and wry-

wrytyng, standinge in daunger of the Dukes attachiamente, he ranne awaye pryuylye wyth a nonne of the place, whome sone after he forsoke, and gat him for refuge to a Lutheran Prynce named Fraunces de Sychken, a noble personnage by byrthe, but a cruell tyraunte of behaueoure, a greate murtherer, a common spoiler of marchaunts and a rouere of hyghe wayes, whyche maynteyned hym and one Hutten a Knyghte of the newe Gospel, geuen holy to mischeife, tyll at the least for fear of displeasure of other prynces, he was driuen to put them away. Oecolampadius came then to Basyl, and there he founde manye fauourers of M. Luthers faction: by whose ayde he was promoted to be curate of a pa-

rythe churche. Where he handled hys matters with such clokked hypocrisye, that he wanne many mennes hartes, craftely sowynge sedicious disturbaūce betwixte the temporalte & the spiritualtye, in such wyse that the hole cytye was oftentimes in parell of insurrection, and in daunger to be destroyed.

But thoughe he approued the oppynyon of Swinglius with preferrement aboue Carolstadius: yet conceiued he another pryuate vnderstandynge, sayinge, ỹ *Hoc est corpus meum*, oughte thus to be interpreted: this is a fygure or a representacyon of my bodye, allegyng Tertulliane, Chrisostome & saynt Austen for hys auctorite, whom he vnderstandeth amysse, and recyteth falsely, sometyme addynge

dynge moze to theyz wozdes, sometyme takynge away from theyz sentences. In thys space Martyn Luther wzote a conuycyous boke agaynst Carolstadius, and he an aunswere to the same of lyke spyzyte, and semblable charyte, so ẏ Swinglius and his company whiles other menne wondzed at theyz madnesse, laughed them bothe to scozne. Carolstadius percey uing that he was not so highly estemed as he reckened to haue bene, alloo longynge verye sooze foz the companye of hys yonge wyfe: at laste he made meanes to be reconciled again to Martyn Luther and hys churche, which was graunted hym vpon condycyon that he shoulde renoke his opinion of ẏ sacrament, whertohe agreed

albeit he helde not longe touche with them. But as sone as he had recouered his wyfe agayn, he gat him out of ỹ waye, into a vilage, & there kept a comune tauerne, besely vttryng his olde heresyes. and dayly contryuynge newe. Thus in Germany muche vnquietnes encreased and trouble oute of measure, with intollerable varyaunce betwene seculer people and the clergye: many dyffamed lybelles & slaunderous wrytynges euerye where dispersed abroade. And wher as was but one faction before, onlye of the Lutheranes: than sprang there vp another, whiche be called Oecolampadians or Swynglianes, out of whom yssued also the third faction named Anabaptistes, conteyning

aboue

aboue.xl. sectes of dyuers he-
resyes and sonderye opinions
C N. In good fayth ye tell
here a shrewde tale by theym.
And yf it be true as ye reherse,
I lyke theyr manners a great
deale worse than I dyd. But
specially I meruayle that they
be deuyded into so manye fac-
tions & sondrye sectes seynge
they pretende to professe the
onely doctryne of Chryst, whi-
che nourysheth no such cõten-
cyous dyuersitie: for he is the
God of peace & not of dissencio
C W. I ensure you there be in
Germany. iii. C. sectes aboue
ỹ nomber that I haue named,
of whose varyable opinyons,
I cowlde partelye make reher
sall yf I had conueniente opor
tunyte. C N. Nowe I praye
you for the satysfyenge of my
con-

conſcience and of dyuers other whiche peraduẽture haue ben deſceaued and broughte to errours, by the fayned repoꝛt of them, which wold dylate their hereſyes vndernethe the coulour of vertuouſe lyuyng, boldelye affyrmynge in repꝛoch of our catholike beleue ꝯ amonge them is perfyte peace, concoꝛd, true loue and charitie, frely admyniſtred to euery one in neceſſyte wythout reſpect of perſons. But fyꝛſt I wold that ye declared ſomewhat of the .iii. pꝛincipall factions. ℂ. The fyꝛſte as I haue ſhewed you are called Lutherans, becauſe they folow Luthers doctrine. The ſeconde lykewyſe are called Oecolampadyanes oꝛ Swynglyans, and are as one wyth the Lutheranes in raylyng

lynge agaynſt the cleargy, and in contempnyng the authozite of the churche, but in the ſacra= ment of the aultar they be gre= tely repugnaunt: and ſo farre at baryaunce, that they haue made large bolumes full of outragious furies one againſt another, in ſuche bncharitable maner that it excedeth the blaſ phemouſe contencyons of all heretykes and infydeles that euer were befoze our daies. ye theyr hatefull ennemyte is ſo malycyous, that yf anye of the Decolampadyanes reſoꝛte a= monge the Lutheranes: they ſhalbe excommunicated as he= then perſonnes, and fynd bery ſmall charyte, whiche they call loue after the newe interpꝛeta tyon. And in lyke maner ỹ Lu theranes ſhall fynde as lyttle

fauour amonge the Oecolam-
padyanes. The thyrde faction
be called Anabaptysts, because
they are twyse Chrystened,
and wyll admyt none as theyr
faythfull brethren except they
be rebaptyzed agayne. They
suffre not theyr chyldren to be
Chrystened vntyll they be of
greate age, and haue manye
straunge oppynyons. They af-
fyrme that it is impossyble for
kynges, prynces, iustices, and
other gouernours of ỹ comon
weale, to be Christē men. They
obstynately hold that it is vn-
lawfull for a iudge to requyre
any othe of a Christē mā. They
saye that chrysten men oughte
to make no prouysyon nor resi-
stence agaynste theyr enemies
but freelye suffer thē to do their
wyll. Also they shewe holy per-
fecti-

fection outwardly, obseruynge
bygyles, fastynges, wyth con-
tynuall readynge of scrypture,
redye to helpe theyr nedy bro-
thren, vsynge theyr goodes in
commone. And they dispraysle
much the lyuyng of the Luthe
ranes & Oecolampadians, say-
enge as I haue hard them my
selfe repoꝛt, that they be woꝛse
than the cleargye, whom they
call Papistes, foꝛ because they
haue the Gospel in theyr mou-
thes and frame theyr lyues no
thynge thereafter, shewynge
none amendment of their lewd
conuersation, but continue styll
in bycyous excesses after the
common rate of mysbeleuers.
And therefoꝛe they be in gre-
nous hatred and suffre muche
persecution of the other, as ex-
communication, exyle, empry-
sonment,

lonmente, & oftentymes cruell
execution of death: inſomoche
that it is enacted throughoute
Suytzerland among ỹ Deco-
lampadyanes, and in dyuers
other places, that whoſoeuer
is founde of the Anabaptyſtes
faction, he ſhall be throwen
quycke into the water, & there
drowned. C N. Ile well than
layenge and doynge are not al
one. For I am enformed that
Martyn Luther hath wryten
extremely agaynſt the perſecu
tion of Prelates, affyrmynge
it to be agaynſte the ſpyryte of
God to perſecute or to put to
death for vnbeleife or errours
conſyderynge that faith (as he
doth ſaye) is a gyfte of god, &
no man maye haue it of hym
ſelfe. Alſo becauſe Chryſte ne-
uer compelled anye man to be-
leue

leue in hym, cōmaundynge the wedes to be suffered amonge the corne, vntyll the heruest cō-meth ¶ W. No fayle he wrote so at the begynninge, but after warde experience taught hym the contrarye. For if so be that he & the Oecolampadians had permitted theyr clientes to do what they lusted without any restraynte: they had ben quite oute of auctorite ere this tyme a daye. Ap on which considera tion it was forfended in all cy-ties and iurisdictiones of the Lutherans, that no man shuld bye or sell other receaue anye booke or treatyse compyled by the Oecolampadyanes. And they in lyke maner made actes to suppresse the Anabaptystes, fearyng least theyr sectes shuld baynquysh theyr faccyon.

¶ N.

¶ N. Yf the Anabaptists haue so many sectes as ye recyte, I praye you to declare some of them. ¶ W. At your instaunce I shall gladly. There be some whyche holde oppynyon that al deuylles & damned soules shal be saued at the daye of dome. Some of them perswade that the Serpent which dysceaued Eue was Chryst. Some of thē graunt to euerye man and woman two soules. Some affyrme lecherye to be no synne, & þ one maye vse another mannes wyfe withoute offence. Some take vpon them to be sooth sayers and Prophetes of wonderfull thynges to come, and haue prophesyed the daye of iudgement to be at hande: some with in three monethes, some with in one monneth, some wythin

vi.

vi. dayes. Some of them both men and women at theyr congregatyons for a mysterye. shewe them selues naked, affyrmynge that they be in the state of innocencye. Also some holde that no man ought to be punisshed, or suffre execucyon for any cryme or trespace be it neuer so horrybie, whereof I wyl shew you an example done mater in dede. In Switzerland a lytle frō saynt Gal, at a place named *Cella Abbatis*, one of these Anabaptistes slewe his owne brother, & smote of hys heade. When he was demaūded why he dydde so, this was his aunswer: It was the wyll of the father that I should do it, and so he escaped wythoute punysshemente. For thoughe they be gredy in reprouing other mēs

fawtes, makynge haynous ex-
clamations agaynst them: yet
ponder they full lytle the cor-
rectyon of theyr owne enormi-
tyes, callynge them infyrmy-
tyes and weaknes of the flesshe
be they neuer so abhomynable
¶ M. Well yet me thynketh by
youre sayinge here before, that
many of them leade a more cō-
mēdable lyfe in face of ỹ world
than the common sort of ỹ Lu-
theranes or Oecolampadians,
¶ W. ye verelye vnto the out
warde ostentation. But there
cometh greater inconuenience
by theym whiche haue suche a
shadowe of holy lyuynge, than
by the other. And there is no-
thynge more perylous in sedu
cynge the symple, than a payn-
ted pretence of an holye lyfe,
where as they swerue ones frō
the

the ryght fayth and catholyke beleife. Whiche is easye to be proued by euydente examples as well of the olde heretiques, as of oure new Captaynes of the moste hye heresies. And to shew you the trueth as I haue expertely founde, some I haue knowen so angelyke of conuersation, ỹ I coulde haue founde in my harte to commytte my soule wholy into theyr dyrection: whom afterwarde I haue perfytelye perceyued to be auctours of such detestable heresies, that it wold make a chrystē hart to tremble for to here thē ones named. And to tell you of one amonge manye, I was aquaynted with a certayn personne of the Decolampadians in ỹ citie of Argentyne, whiche led a lyfe inculpable amonge

his

his neighbours, and was repu
ted of vertuous conuersation,
exercysynge hym self contynu-
ally in charytable worckes, and
vnderstode frechelye the scryp-
tures in his mother tonge, for
he was ignorannte of Latyne.
Afterwarde he fell into so ab-
hominable heresie, that he de-
nied openly the new testament
sayinge that Christ was a false
Prophete, and all his apostles
disceuers, acceptynge no part
of the olde Testament, but the
fyue bookes of Moyses. The
cheif preachers and lerned me
of the cytye came vnto hym for
to reforme hym by waye of dy-
sputatyon, and to brynge hym
from his errour, requyrynge
hym to shewe what ground of
Scripture, or what occasiō mo
ued hym to take so perylous
opi-

opynyon. To whome he anſwe
red coldly with ſoft wordes &
demure countenaunce, how he
woulde nether diſpute nor ar-
gue with theym, ſayinge that
it was his beleif & was aſſured
of God with witneſſe of his cō-
ſcience to be trewe. Apon this
incōtinent he was enpryſoned
and at laſte brought before the
lordes of the towne, whiche in
lyke manner exhorted hym to
reuoke his hereſyes, mana-
cynge hym with feare of terri-
ble death, if he would not chaū-
ge hys erronious mynde. He
anſwered that he was redy to
ſuffre whatſoeuer death God
had ordeyned hym vnto, and
woulde nether for fear, nor for
fauour go from hys opynyon.
Wherefore after a ſufficient de
lyberation, ſeynge he woulde

tourne by no meanes, sentence was geuen that he shoulde be burned. ¶ N. In good faythe well worthy: but was he burned in deede? ¶ W. No. For when he shoulde haue gone to the place of execution, accordynge to the vsaunce of the countrye, he was first brought before the towne howse, and there his artycles recyted. He was asked whether they were the very same which he hadde affyrmed before them. He answered ye. Howbeit nowe (he sayd) God hath opened my ignorannce, & I acknowlege me slaunderously to haue erred, askynge you all forgyuenes. I beleue perfytely that Jesus Chryst is my sauyour, and am redy in his fayth to suffre thys deth prepared for me. The lor-

des

des then where as they had gi uen sentence that he shuld ha= ue ben burned, for a moze ealye deth, they assigned him to be be hedyd, wherof he thanked the, and went towarde the place of iustyce, patiently takynge hys death with great repentaunce.

CN. This may be a good ad= monitschment that men shoulde not be so wauerynge in fayth, as to geue credence in all thin= ges to any persone for ỹ onely pretence of exterioure holines, in as muche as the deuyll can transfygure hym selfe into an angels lykenes, and a false per uerter take vppon hym the of= fyce of a trewe Apostle. Moze= ouer I consider by your cõmu= nicacyon, and playne experye= ence here rehearsed, that yf the frowarde sturdynes of vnruly

people were not restrayned by lawes, prohibitions, & sharpe punyshmentes, euery common weale woulde be sone subuerted, and the whole worlde come to noughte. ¶ W. As for that ye may take example not farre hens at the county of Emdone in East Fryselande, where the earle, ruler of the county, fyrste receyuyng Martyn Luthers doctryne, & afterwarde Decolampadius opynion: suffered his people to read all maner of Bookes, and to be of what so euer secte or opynion they would without any restraynt. Shortelye after one of theyr cheife preachers whiche hadde bene a freer obseruante, a man of subtyle learnynge, and pleasaunt speache, hyghlye estemed among the people: beganne to

preache

preache in openne audience a-gaynst the blessed trinitie, sayenge that there was but one person, one God, and that our Sauyour Christe was a creature as we are, a pure man, and not God, but hauynge goddes spyryte. This caused not a lyttle dyscorde betwene the preachers and the people, for many of the country leaned vnto him takynge his parte so stronglye that the earle was fayne to banysche hym oute of hys domynion, all be it hys pestyferous sede remayned styl. Then came thither doctour Baltazar, and after hym Carolstadius, bryngynge in the faction of ỹ Anabaptistes, to ỹ augmentinge of greater confusiō. For wher as some christened theyr chyldren theyr next neyghbours wolde

not, one condemnyng another with dedly hatred. The meane season a certayne skynner of Denmarke in the Dukedome of Holsacye, where Martyne Luthers doctryne was onely in strength, preched Oecolampadius opinion with so craftye argumentes, that Martynes fame began to decreace. Wher fore doctoure Pomerane was sent from Wyttenberge to dyspute agaynst hym, and in conclusion obtayned the vyctorye throughe partiall fauoure (as some reported) of the duke and Lordes of the cytyes of Homburghe and Breame: whyche immediatly commaunded that no man shulde be so hardye to contrarye or swerue from the doctryne of Martyn Luther, vnder payne of banysshynge,

and

and other punysshement. Thē two prechers of Breame were sent to Emdone to dyswade ẏ earle & his people from Oecolampadius opinion, and from the confuse dyuersyte of other sectes, also to reduce theym agayne vnto Martyn Luthers wayes. The earle with his coū cell at theyr perswasyons alienated theyr mindes frō Oecolampadius, streytely charging all those preachers whiche had susteyned his faction, or anye other, sauynge Martyn Luthers, to departe oute of hys countrye by a certayne daye apoynted. Then was it a wonder to se what murmuration, grudge, and rumoure of sedycion was amonge the people, not withoute lykelyhed of fallynge together by the eares, &

insurrection agaynste theyr pryncе, had not he sought prouydent meanes to pacyfy thē. This cōtinued no longe space but letters came from Argentyne, Basyle, zyricke, Bearne, and from many persons of notable erudition, after theyr estemynge, also from the pryncе of Hesse, aduertisyng the earle wyth seryous exhortation, to call home agayne ỹ preachers of Decolampadius factiō, and reprehendyng his sodayn mutabylytie from theyr institute, so apparente by manyfest coniectures to preuayle aboue the other. At whose importune requestes and subtyle instygacyons, he chaunged yet agayne hys purpose, and gaue the Decolampadian preachers licence to returne into theyr olde pla-

ces

ces, and lybertie to preache as they were before accustomed: commaunding silence vnto the other, or elles auoydaunce of his countrye. Lo thus may ye se what varyable inconstancye and sondry mutations of condemned heresyes hath ensued with euident confusion, where as people be deuided from the vnitye of the christen church, & contemne to walke after the wholsome decrees of catholike fathers, wrestynge the rygh sence of scryptures vnto theyr crooked ymaginacyons. And specyallye where the brydle of sensualite is set at large, to the sturdye frowardnes of sedicyous subiectes, sometime by the effeminat tēdernes of princes, so negligētly regarded, & after warde theyr fearfull rygour is

scant able to redresse it: which hath bene ỹ lamentable dekay of the Boemes, and is now the ruynous myscheife of the hye Almaynes, not vnlykely to be the desolation of chrystendome yf remedy be not founde in season. ¶ N. Sauynge your pacyence me thought ye declared here ỹ the Landgraue of Hesse is a fauourer of Swinglius & Decolampadius, who wyth his people as I vnderstande admytteth Martyn Luthers wayes and none other. ¶ W. I wyll not denye but he mayntayneth styl Martyn Luthers doctryne, albeit synce the dysputation was before hym, he hath fauoured so greatlye the opynion of Decolampadius and Swinglius, ỹ were it not as I deme for feare of displea-

singe

synge hys confederate colyne the duke of Saxony, and frentyke perturbation of Martyn Luther, he wolde haue sustayned it openlye ere this tyme. Wytnesse the gloryous comendation vnto their faces whiles they were present, and synguler preferremēt of thē amonge hys famylyer counsellers, also hys beneuolent lyberalytie at theyr departyng wyth letters afterward betwyxe thē farsed full of paynted prayses i theyr absence. ¶N. I beseche you when and vnder what maner was thys dysputation. ¶W. In the yere of our Lord. 1528. the prince of Hesse in his cheife tyte of Marburge caused there to be assembled Martin Luther, Melancton, Decolāpadius, Swinglius, Capito, Butzer

zer wyth many other of ỹ moſt famous clerkes of the Lutheranes and Oecolampadianes (the Anabaptiſtes onely excluded) where dyuers artycles were doubtfully proponed to ỹ nomber of. xb. whyche before tyme hadde bene diſcuſſed and clerely determyned in generall counſelles of the vnyuerſall church. And when they had by longe proceſſe vnfrutefully diſputed aboute the iuſtificacion of fayth without good workes: of baptyſme, and other queſtyons vpon which they had writ ten whole bokes: yet in ỹ ende were they dryuen to the old determinatiõ of the churche, ſaue leaſt theyr wrytynges ſhoulde ſeme in vayne, & theyr aſſemblynge to be ydle, they founde out ſome contrariety of ſo ſlender

der importancye, that mē may playnlye iudge in them, other inuyncyble arrogance disdaynynge to be reformed, or elles obstynate malyce, sekyng for ỹ nones to impugne the trewth. Concerninge the sacrament of the altare wherin rested ỹ princypall matter of theyr disputation, they greately baryed and coulde by no meanes agree. Howbeit they concluded at laste, that eche parte holdyng them contente with theyr beleife, should departe in louynge frendshyppe, without any odyous wrytinge frō thence forth one agaynst another. ¶ N. whether of them obtayned the byctory? ¶ W. They deuyded it betwene theym whyle they were presente. But sone after theyr departyng, the Luthera

nes

nes ascribed it to Martyn Luther, and contrarye the Oecolompadianes vnto Oecolampadius and Swynglyus.

¶ N. Use they such crafty conueyaunce in promotyng theyr Gospell? ¶ W. ye hardely, and that without any shame when they be detected of it, inforsyng men agaynst their wylles to be fautours of theyr heresyes. Dyd not Nouiomagus gather certayne sentences out of Erasmus workes, which falsely depraued, he coupled vnto Martyn Luthers assertions, and caused them to be imprynted: blasyng abrode that Erasmus and Luther were of one opynion, to the slaunderous hynderaunce of his profytable studye: of whome after muche other detraction, he was not

ashamed

ashamed to craue subsidye in his beggarly indygence. Also Butzer playd a lyke pageante with Pomeran in translating his Psalter out of latyne into the Almayne tonge. For wher he aspyed any occasion to treat of the blessed Sacramente: he plucked out Pomerans sentẽces, and grafted in his own after no compendyous fashyon: which as sone as they were enpynted, the fame noysed ouer all ẏ Pomerane (vnknowynge to hym) was one with the Oecolampadianes, whyche afterwarde he apartely detested in dyuers epystles, dyscouerynge the falsehod of Butzer. Suche subtyll dyftes I may tell you among them is daylye not vnpractised. ¶ N. Well, ye haue here rehersed many thinges a-

gaynst

gaynst them, wherein yf I and
such other wold geue credēce
vnto your sayinges wythoute
surmyse of pertialite, we shuld
sone turne oure affection from
theyr learnynge. But seyng ye
haue bene a fauourer of them,
and peraduenture bothe spo-
ken and wrytten as largely as
the rankest of them all whome
ye nowe call heretykes: fayne
woulde I wyt what mocioned
you to take it in hande so ear-
nestlye, and now to shyft your
selfe from it so lyghtelye.

C W. To shew you the truthe
withoute dissimulation howe
I was entyced vnto theyr fac-
tion, the verye begynnynge
was this. I had redde certayn
treatyses of Martyn Luther,
of the iustifycacion onelye by
fayth wythoute good deedes,
how

how man had no free wyl, how oure good worꝛkes auayled vs nothynge to be saued, nother oure yll deedes shoulde cause vs to be damned, and many other articles whiche he falsely pꝛesumed to ground vpon scripture. Also I dylygentlye noted howe he descrybed the abuses of Popes, Cardinalles, byshoppes, pꝛeistes, and relygious personnes, declarynge howe the pꝛesent dekay of the church, farre differed from the perfectyon of the Apostles and holy fathers, at the fyꝛst beginnynge: wherin he made no lye though in other thiges he spared the truthe. Furthermoꝛe geuyng eare to the plꝛsaũt rumoures of his refoꝛmations, highly cõmended amõg new fãgled people: it set myne harte

so'on fyre, ꝑ I could not rest vn
tyll I had bene there with thē.
After that I had sene Martin
Luther, Pomerane, Melanc-
ton, & heard theyr prechinges,
perceyuyng theyr order there
in Saxonye: I went into hye
Almayne, vnto the Oecolam-
padians, & remaynynge there
amonge theym, was oftenty-
mes conuersaunt with ꝑ Ana-
baptistes. In the meane space
I sawe many wonderfull alte-
rations, as destroyenge of mo
nasteryes, pluckynge downe of
churches, castynge out of ymа-
ges, breakynge of aultars, and
caryeng the consecrate stones
to the buyldynge of theyr bul-
warkes, also maryages of pre-
stes, monkes, freers, nonnes,
contempte of holy dayes, anul-
lynge of vygyles, fastynge of
the

the lent, and embrynge dayes clene reiecte with other laudable ordynaunces instytute by the churche. All places of scripture where mencyon is made of Antichrist, false prophetes, maysters of lyes, & such other, they violently applyed vnto ỹ clergye, namynge theym selfe chrysten bretherne, dyscyples of Christe, and apostles of hys Gospell. In denyenge purgatorye and auctorite of ỹ pope, yf they founde in auncyent auctours as much as a corrupte tytle of a pystle sownynge any thynge to theyr purpose, all be it the Epystle selfe made whole agaynst it: yet wold they take it as the worde of god and sure reuelation of the spyryte. Contrarye wyse, yf anye alledged Austen, Hierome, Cypryane,

or Chrysostome agaynste them they wolde admytte theyr sentences for none auctoryte, sayenge they were men, & all men were lyers. In like maner concernynge the sacrament of the aultare, where they redde in doctours of the spyrytuall eatynge and ghostelye beynge: they onelye accepted that, and vnder the coloure therof they woulde exclude the corporall eatynge and bodelye presence of Christ, to the establyshinge of theyr blasphemous errors: whiche they shadowed vnder the couerte of hypocrysye and persuasions of peruerted scriptures, in suche wyse that openlye seyng I could not perceiue them, vntyll it pleased God of his inestymable goodnes to bryng me oute of the lande of darck-

darckenes and region of deth, vnto the clerenes of his knowledge & lyuyng lyght of truth. I can not excuse me but amõg the wycked I endeuored my selfe to haue doone euyll: but God so mercyfullye preuented me, that it came to small effecte in doynge anye harme. If I haue bene occasion of any mannes fall or cause of slaunder, I am sorye for it and aske forgeuenes. Notwythstandynge I neuer defended any opinion obstinately, nether despised the admonycyon of any vertuous person: that I haue erred was throughe ignorraunce, and of no malicious pertynacite. Where ye be in perplexitie of credence geuyng vnto my words, I am sure if that I spake accordynge to your appetite, ye would put

no dyffydence in me whether I ſaid the verite or lyed: for it is a playne caſe amonge the fauourers of theſe newe ſectes, that they wyl refuſe no forged tales makyng aught for theyr ſyde, be they neuer ſo fals. And ſeyng ye beleued me in errour: ye oughte not to myſtruſte me nowe in my faythfull reuocacion, voluntarye, and not coacted. ¶ M. Clearely many men preſuppoſe that other ye be deluded by ỹ flatteryng perſwaſyon of ſome worldlye perſons or elles vtterly geuen into a reprobate mynde, throughe gredye deſyre of yearthly promotion and appetyte of ydle lyuynge. ¶ W. It is not in my power to ſtoppe ỹ wronge ſurmyſe, or myſſe reporte agaynſt me, now enemy vnto theyr errours

rours: whyles they abuse the
same to ỹ frendes of theyr he-
relyes: namely where as Sa-
than is looſed at large, and the
lyenge goſte the ſpyryte of vn-
trueth, walketh at lyberty vn-
reſtreyned. Woulde God they
were as preſt to remoue ỹ balk
out of their owne eyes, as they
be prõpte to aſpye a lytle mote
in other mens. They crye oute
ſore vpon the worldelye wyſe-
dome and carnall prudence of
other perſons, callyng them ty-
rauntes and mynyſters of An-
techriſt, wher as I cã perceiue
none more gredy of carnall po-
licies and fleſchely ayde of tyrã-
tes than they be. Were he ne-
uer ſo cruell a creature, or myſ
cheuous fende that is tourned
to theyr factions, they receaue
hym for an euangelyke dyſcy-

ple, his malycyous mynde no-
thynge mynyſched, althoughe
percaſe his doyng of miſcheife
is reſtrayned by pouertye or
ſome other myſerable impedi-
ment agaynſt his wyll. And yf
any body ſpeke ought agaynſt
ſuch peruerſe penitentes, forth
with they alege the vnpitious
fierſnes of ſaynt Paule before
hys conuerſion, the ſinnes of
Mary Magdalene and her pe
naũce, alſo ỹ example of Chriſte
receyuing publicanes and ſyn-
ners, and how the angelles of
heauen ioye more vpon one pe-
nitẽt ſinner. &c. Lu. xv. I pray
you what a ghoſtelye patrone
was Hutten theyr furious chã
pyon, a man not onelye ouer-
whelmed wyth hereſyes, but
alſo ſtuffed full of all vnhappy-
nes, whoſe horryble ende was
accor-

accordyng to hys mysheuous lyfe. For after that he had bene plaged with ỹ frenche pockes, and was healed of them seuen sondrye tymes: he myserably dyed of them in an yle of Swicherlād in extreme pouerte abhorred of all people, hys vyle carcas eaten with soores, more stynkynge then anye caryon, so that vnneth any bodye myght abide the lothsome staunche of it. Moreouer I beseche you with what christen spyryt dyd Fraunces of Syckyngen defend thē, a subuerter of peace, a burner of poore mennes houses, & a troubler of all Germany, vpon whom the vengeaunce of God dyd lyghte, and was sodenly slayne in a Castell besyde Crutzynacke to the infamye of hys aūceters and disheritaūce

of

of his chyldren. I passe ouer the captaynes of the vplandish people and theyr insurrection, partely touched before. ¶ N. Ye wot wel ynough that Martyn Luther dyd wryt agaynst them, condemnyng theyr seditious enterpryse. ¶ W. So dyd he in dede when it was to late boyde of remedye. But as long as they were in any lykly hod to preuayle, he rather supported thē. What heuenly wysdome dyd the monstruouse fygures signify, where M. Luther was portred wyth a boke in his hand, & by hym Hutten his protectour in complete harnes holdyng a drawen sword, with certayn texts vnderneth prouokynge sedicion. And as for ydlenes, I saw e no manne more fauty in it than them selues:

nes: except ye account that for profitable busynes when they be nether ydle nor well occupied. Are there not a great infinyte nomber amonge them, yͭ can lay sharpely to other mennes charges the cõmaũdemẽt of God genen to Adam: In swete of thy face thou shalt eat thy brede, & dylygently repete yͭ labourous worckyng of saynt Paule and other Disciples of Christe, which lyue delycately in ydlenes. And suppose ye yͭ a man may not fynde manye of them whiche haue theyr sustentation vpon the spoyle of churches, robbery of monestaryes, and extorcion of innocent people. ℭ M. Thoughe some of thẽ be of suche dispolicion: yet ought not ye to condemne the hole nomber of the good for a small

small somme of the euyl. ¶ W. Why do ye then dispise the vni uersall churche, because some of them be noughte. ¶ M. Ma ry for because the moze somme of the euyll, surmountethe the lesse nomber of the good. ¶ W And thynke you that it maye not be better verefyed among the new gospellers, of ỹ which the best is starke nought. Not wythstandynge some I haue knowē of excellent lyterature, which for theyr sober conuersa cion and temperate lyuyng, yf they hadde bene as seryous in furtherynge the fayth as they were in settynge forth of here- syes, were worthy to be pillers of Christes church. But I pon der not so greatly the outward holynes of hypocrytes, consy- deryng that Arrius, Maniche

us

us, Pellagius, & other execra-
ble heretykes euen as they be
equall wyth them in hereſyes,
ſo were they not inferyours to
them in ſuche hypocryſy. How
many here in Englond within
this. C. yeare haue ridde them
ſelues out of this mortall lyfe,
wyth a deſperate death hated
both to God & man, ſome drow
ninge thē ſelues, ſome cuttyng
theyr owne throtes, and many
hangyng themſelues, whyche
in theyr lyfe tyme haue ben re-
puted for well dyſpoſed, vertu
ous, & charitable folke aboue
the comon ſorte of chriſten peo
ple, & paraduenture ſome here
in London of our olde aquayn
taunce. In whome is fulfylled
the ſayinge of Samuell: Man
marketh thoſe thinges that be
open to the eye, but God conſi-
dereth

dereth the secretnes of ỹ hart, to the verefyenge of Chrystes worde in the gospell. Luk. 17. That which is hyghly auaunced of men, is abhominable in the syghte of God. Neuertheless yf ye go to the vttermost: I could appoynt ye to many of the church, whiche accomplysh the perfection of liuing vnfaynedly, whereof these men afore sayd haue but a barren pretẽce or a dombe similitude. And as for the worst multitude of prestes, monkes, chanons, freers, and other relygious persons, I dare compare theym wyth the common sorte generally of these new factions, although ye put a part theyr fayth & obedience to ỹ church, which I reken no small mater. ☞. So god help me then dare I geue

the

the verdyt without any queſt,
that they be ſtarke noughte all
the manye of them. And to be-
ginne fyrſt of all at the freers,
ye ſe what a raſcall rable ron-
neth aboute the country with
boſomed ſermons, preachynge
fables and olde wyues tales,
in ſtede of the worde of God,
whiche ar redy mates to aſſoci
ate buthyrſtes in all myſcheif,
to the ſlaunder of chriſten reli-
gion. And to ſpeke of monkes,
chanons, with other religious
poſſeſſioners, I praye you
what a ghoſtly lyfe lead they:
geuen holye to ſlouthfull ydie-
nes, and belyby, in eatyng and
drynkinge, withoute ſtudye of
Scripture or endeuerment of
any vertuouſe exercyſe. They
lyng in theyr quieres wyth as
great deuotion, as hunters do
at

at the halowynge of a foxe, hauyng delyte in yellyng of their voyces, and crying of organs, but no swetenes of spyrytuall melodye. Also seculer preistes euen as bad as the best, shall ye not fynde them at tauernes & dyshonest houses, drynkyng & gowsynge tyll they be as dronken as apes, nothynge abashed to swere blasphemous othes & to vse fylthye communication. And such as be curats hauing charge of mennes sowles, are there not many of thē blynder than betels, destitute of necessary doctryne with good liuing, whereby they myghte edyfye theyr parysshons. It were to tedyons a processe to rehearse their wretchednes so farre out of order, whyche all the worlde perceyueth & speaketh agaynst

it,

it, and yet can be none amende-
ment. Cw. If theyr wretched
nes of lyuyng as ye say be ma-
nyfest to all the worlde: it shall
not be so nedefull for you to de
clare anye further thereof, as
it wyll be expedyente for me
to tell of these newe gospellers
whose etronyous wyckednes
is knowen to very few here in
this region. And surely to im-
proue the vniuersall churche
as euell, because many of them
be lewde: it were no lesse mad-
nes then to sette at nought the
old testamēt, because the more
parte of the children of Israell
were euill, other to dispyse the
Gospell because all these newe
factions which falsely presume
to be folowers of it, are hereti-
kes. Among whō ye shall fynde
renegate freers that haue caste

of theyr habytes, and forsaken theyr relygion, whiche haue maryed wyues, and sone after scape away from them, leauing theym in carefull desolatyon, ye some one marieng. ii. or. iii. wyues in dyuers countreys, whome they haue dysceyued by craftye entycementes, makynge them beleue with theyr gorgeous apparayle that they be cõe of noble & ryche frẽdes. And of these are there manye which walk ouer sõdry prouinces, with glosinge speache and swete tales, spienge out vnstable people ẏ wyll be waueryng with euery winde, and such as theyr stomackes serue them to contemne fastynges and prayers, desyrous of carnall lybertie, and can rayle agaynste the cleargy, caring for no iurisdicti

on

on, and when suche vnlawfull meanes fayl, geue them selues to thefte, robbyng of churches and sedycyous dysturbaunce, whereby some of them are promoted to the galows, & shamefull marterdome of felons.

Lykewyse apostata monkes & chanons peruerted vnto theyr sectes, some bring with thē as much substaunce of the spoyle of theyr places, that they purchase therwith fayre landes & yearely rentes. Also priestes ẏ haue made cheuesaūce of theyr benefices for. ii. or. iii. C. poundes, at whose commyng it is a worlde to heare howe God is magnyfyed for theyr delyueraunce frome the tyrannye (as they call it) of Antychriste, and what brotherlye chere is made with feruēt reioyce i ẏ suffraūce

of Chriſtes croſſe, namelye yt they haue ſtore of monye. And ſoone after they are prouyded of fayre wyues in ſafegarde of theyr chaſtite, and to augment theyr perfection, wherby ſome of theym chaunce to be ſo vexed with deuylles, that theyr Goſpell is not able to charme them, and are fayne to runne awaye in libertye of the lorde, ere that theyr wyues be made faſte in the bondes of our lady. Beſyde theſe howe manye in Germany haue annuall penſions of cyties and townes for tearme of lyfe, bownde to no maner of ſeruice, whoſe chãge of ſtate is to no renuyng of ſpiritual conuerſation, but rather an vnſacyat luſte of fleſhly fredome, euidẽtly tryed by theyr vycious behaueoure, ydle ly-

uyng

nyng, & disguysed apparell.
¶ M. Ye maye speake manye thynges for your pleasure, but ye knowe righte wel ỹ chrisien relygion standeth not in outewarde rayment, nor I can not se but as good a soule maye be vnder a seculer wede, as in a relygious vesture. The strannge diuersitie of habytes is not cõmaunded of God, nother scripture ascribeth any holines vnto thẽ. ¶ W. In good fayth I speke of truth & not of pleasure for it is to me muche displeasure to se thẽ suche as I se thẽ, not in theyr disguised clothing onlye, full farre vnsemelye for them, if they were eyther such as they were before, or such as they nowe call theym selfe, but ouer that in euery kynde of all dysordered lyuyng: whyche ye

let passe as thoughe I had fou-
den no faut but with theyr clo-
thynge. And agaynste that ye
seme to set at nought the haby-
tes and fashions of religiouse
people, callyng them straunge
dyuersities & thinges nought
worth, because they be not com
maunded of god, nor that scri-
pture ascrybeth no holynes in
them. But as for strangnes of
apparell, relygyouse men vse
none. But theyr apparell was
at the fyrst deuysed by such as
they that now hate religiõ, do
not yet denye for holye blessed
men. And now they cannot be
straunge, when they contynue
styll euery order his olde fashi-
on, and that all the world hath
loked vppon them, and among
a thousand freers none go bet-
ter appareled then an other.

But

But now vnto the other syde, these that runne away frō thē vnto these Lutherans, they go I say dysguysed strangelye frō that they were before, in gaye iagged cotes, and cut and scotched hosen, verye syghtly forsothe, but yet not very semelye for such folke as they were and shoulde be. And thys apparell change they dayly, from fashiō to fashion, euery day worse thē other, their new fangled foly & theyr wantō pryde neuer cōtēt nor satisfyed. And where ye set at nought al straunge diuersytie of habytes, in whyche ye meane I wote well not onelye religiouse mennes apparell, but allo the garmentes worne in diuine seruyce, for therein I knowe youre mynde of olde: I saye these gere were well or-

dered by good men, & not with
out the good help of God. And
ye can not fynde that they be
dysalowed of God, but rather
approued, in as muche as he
in the old testament appointed
vnto ỹ preistes and mynysters
a seuerall dystynction of appa-
rayle from the common peple,
specyally in theyr ministracions.
Also it appeareth by the storye
of the prophete Heliseus, whõe
the chyldren of Bethel mocked
and wondred vpon, ỹ he was
not clothed after theyr comen
fashion. And verely I holde it
more conuenięt for relygyouse
persons to were ỹ habytes by
theyr fore fathers institute,
than to be arayed after the ruf
fyane inuencion, of many Gos-
pellers in Germany. ¶ N. All
these are but blynde reasons of
your

your owne fantasy, nothing to the purpose. The oryginall institution of relygyous habytes began vpon certayne consyderations. As thus: when holy fathers lyued in wyldernes, they made theyr garmentes after a fashion that myghte best defend the sharpe stormes and yll wethers. And some ȳ gaue themselues to bodely labour, contryued theyr clothes to be shapen in a most hansome maner to worke in. Also some of them wyllyng to eschew superfluytie of vesture, deuysed them habytes moost apte for warmth & sparynge of clothe. But now these consyderatiõs faylyng: to were the habytes of them, & not to folowe theyr example, me thynketh it mere hypocrysy. Cw. Then maye

I say

I say to you agayne after the
same forme of argumentation.
The fyrste inuentours of thys
newe dysguysed apparel, were
hethen people, vnthryftes, foo-
les, and myslyuynge persons:
nowe ye that be accoũted good
Chrysten people vse the same,
where as ye ought not folowe
theyr lewdenes, therfore ye be
&c. Notwithstãding I demaũ
ded ones of a certayn cõpanion
of these sectes which had bene
of a strayt religion before, why
his garmentes were nowe so
sumptuouse, all to poũced with
gardes and iagges lyke a rut-
ter of the launceknyghtes. He
answered to me that he dyd it
in contempt of hypocrisy. Why
quoth I, doth not God hate
pryde the mother of hypocrisy,
as well as hypocrysye it selfe-

wherto

wherto he made no dyrect an-
swer agayne, but in excusynge
hys faut, he sayde ỹ God prin-
cypally accepted the mekenes
of the hart, and inward christẽ
maners, which I beleue were
so inward in hym, that seldome
he shewed any of thẽ outward-
ly. ¶ N. I graũted before that
ther were some light persons.
But what say you to the prou-
sion of pore people there, suche
as are aged or impotent, & that
beggers be not suffred to cra-
ue at mennes dores, nor to loy-
ter ydelly as they do here, but
ar set a worke. I tell you some
men thynk yf our sturdy mon-
kes, chanons, & freers, labored
for theyr lyuing as we lay peo-
ple do, that it wold be a merier
world thã now is. ¶ W. What
a mery tyme it wold be here in
thys

thys lande I am vncertayne, but I am sure that in Germany among these newe factions is yet but a sory worlde & lyke to be worse. ye saye there be no loytryng beggers, and that is trew, for few or none resorteth thyther because they can haue none almes nor releife, excepte they wil do intollerable seruice for so slender wages, & yf they be not of sober dyet, and longe exercysed wyth laboure, it is not possyble for them to awaye with it. But what is theyr labour? marye pluckyng downe of churches and monasteryes, and buyldyng of bulwarkes & walles to instrēgth theyr townes agaynst them which couet to reforme them. And here is a doute to be moued, when suche busynes is ended, howe shall they

they be then set a worke, consi-
derynge that in other occupa-
cions a fewer nomber than be
al readye were able to suffyse ỹ
people, & so they fynde it there
already. ¶ N. God wyll pro-
uyde otherwyse for them than
mannes ymaginacion can com
prehend. ¶ W. If their wayes
lyked hym I wot wel he wold.
But sythe it is no pleasure to
hym to se them leue the faythe,
and fall to heresyes, pull down
churches, and buylde vp bul-
warkes agaynst god in defence
of theyr abhominable errours:
I verely thynk that the wrath
of God wyll worke them ven-
geaunce, and sende suche men
muche misery, and abate theyr
bulwarkes to the grounde, as
he abated the prowde towre of
Babylon, when he confounded
the

the buylders into as many tō-
ges as ỹ deuyl hath cōfounded
ỹ bylders of these bulwarks in
to many shamefull sectes. ¶ M
Wel I trust better. And which
of vs is begyled the ende shall
shew. But this here I say that
as yet hytherto, where as ye
spake of theyr intollerable la-
bour: I am certyfied that they
come from it as ioyouslye as it
were from a recreation. ¶ W.
I blame theym neuer a deale,
thoughe they be gladde when
theyr talke is at an ende. ¶ M
Nay I meane when theyr hā-
des be full of blaynes and bly-
sters, wyth achynge armes,
theyr shulders black and blew,
by reason of heuye burthens:
that then they reioyce in suffe-
raunce. ¶ W. They ỹ so haue
certified you, I pray you write
vnto

vnto theym agayne, and praye them to certifie you also howe manye worketh wyth an euyll wyll for the onelye lacke of lyuynge, and howe many runne fro their worke & rather chuse to go steale & be hanged to, rather thē to come to so paynfull worcke agayne. And by that tyme that they haue certyfyed you of these two sortes: they shall I warrant you certifie of the thyrde tother sort that are so gladde of suche labour, not fully so many as ye rekē now. And yet I thinke verelye that some such are there to. And I would muche meruayle elles. CN. Whye so. CW. For I haue knowen ere thys where mē haue bē sore hurt in frayes, y'they whiche haue ben soreste wounded haue most reioyced,

not

not in hys harmes but in the
prayings of other. ¶ N. Who
be they ẏ ſhulde prayſe ſo theſe
labouryng folke. ¶ W. Euen
ſuche of theyr owne ſectes as
wyl not labour thẽſelues, whi
cheat rebier to encorage other
mẽ vnto ſuffraunce of deth for
theyr opinions, than to ieo-
parde them ſelfe the leſt typpe
of their eare. But now to your
obiection, that ye wuld prieſtes
monkes, and freers ſhulde la-
boure as other temporall men
do: I holde it expediente that
many of them ſhulde be better
occupied than they are. Howe
beit I haue hard in Germanye
greuous complayntes & mur-
murations of hande crafty mẽ
and artyficers agaynſte rely-
gyous perſons, whyche haue
made them ſelfes worldly, and
learned

leatned their occupations. For through theyr augmentation, the profytable gaynes of occupations was mynysched, and the welth of theyr lyuynge decayde, so that many were compelled to seeke aduentures in straunge prouinces for defaute of worke at home. Also I haue knowen in the citie of Colen, & in other places of the low countrey, that religious personnes in theyr cloysters fyndyng thẽselues with labour of theyr hãdes, as spynnyng, weyuynge, & makynge of lynnen cloth, haue bene haynously cõplayned vpõ to the lordes and rulers, ỹ thei toke away the auauntage and lyuyng from the poore comons & citezens: wherfore they haue bene restrayned from takynge of temporall peoples worke.

¶ N. By this rekeninge, seldome is a chaũge for ẏ better. But yet howe saye ye to theyr prouysyon for poore impotente people. ¶ W. After my mynde they neuer went about an acte that pretended a more Godly purpose, or a feruenter zele of charytable cõpassion. whiche ordinaunce if it had a progresse of continuaunce, as it had a lykelyhode at the begynnynge: were to be alowed and practysed of all Chrysten nations. But euery occasion wysely pondered with due circumstaũces, it wyll make those ẏ be sage to stay at it, & other like matters, takyng auysement before, least thei enterprise further thẽ thei be able to bryng vnto a lawdable ende. It is ẏ very properte of comõ people, namely of these

Al-

Almaynes, that what so euer they be perswaded vnto, agreable to theyr affections, they shal be ready in a sodeyn gyere to accomplysh: regardyng nother daunger, nor commodite, though sone after they repent theym. And lyke as the people of Israhell brought the iewelles of theyr wyues & chyldern to the makynge of the golden calfe: so dyd they brynge their iewelles, beades, rynges, outches, with mony both gold and syluer, to the common hutches so haboundantly for this prouision. ẏ men doubted in some place, whether they had poore folke sufficiente to consume so excedynge heapes of ryches. But this dout was sone made a playn case: for within a whyle after, the ardente heat of theyr

lyberall deuocion waxed cold. And because they contynued not styll in bryngynge in theyr oblations: the hutches and coffers were emptye ere men wyst it. Then whyles it was compassed what waye myghte be beste taken for the preseruation of this ordynaunce, leaste it shuld decaye, to theyr confusyon that began it: some gaue counsell that it shoulde be necessarye to depryue the clergy of theyr goodes, and to dystribute theyr possessions, landes, and rentes among lay people. And to throwe downe all monasteries & churches, makyng coyne of crosses, chalesses, and other sacred iewels, for ỹ sustẽtation of the poore as they alleged. This aduyse with hole assent of certayne prynces and

comon

comonteys was appꝛoued, ak-
fyꝛmynge that yf so infynyte
ryches were ones in theyꝛ han
des, the reuenewes of greate
men shuld be so enlarged, that
they shoulde nede to rayse no
taxes noꝛ lones of the com-
mons, but rather cease frome
all impoꝛtable exactions.
In lyke maner by the same po-
lycy the comons mighte grow
vnto such welthye substaunce:
that beggers and nedy people
fewe oꝛ none shoulde be founde
among them, whiche ought to
be called a golden woꝛlde, oꝛ a
tyme of felicite. ¶ N. And cam
it not so to passe in conclusion.
¶ W. No, noꝛ neuer shall I
make you assuraunce, foꝛ the
goodes ar wasted, & no mā can
tell howe: ye at this houre the
pꝛynces and loꝛdes of ỳ cytyes

are more hungry to pyll & pole, then euer they were. The commons also in lesse welth, enduryng more greuous oppression then euer they dyd, wyth no fewer myserable persons then they had before, all thynges ar out of measure scarce, eche complaynynge to other of theyr calamities infortunate withoute remedy of redresse or hope of a better chaunge. ¶ N. Cure lorde forbyd ẏ it shuld chaunce so here. ¶ W. yet lacke there not in Englond that wyshe ful hartely after suche a ruffelyng chaunge, the more parte suche as hope to wyn, and haue nothynge to lese, and yet some so mad that haue of theyr owne, and whyche happely myght repent it fyrst of all. I let passe my lord cardinals acte in pullynge

down

down & suppressig of religious places, our lord assoile his soule. I wyll wrestle with no soules: he knoweth by this tyme whyther he dyd well or euyll. But thys dare I be bolde to saye, that the countreis where they stode, fynde suche lacke of them: that they would he had let them stand. And thinke you then that there wold be no lack founden, if ỹ remanaunt were so serued to. I wene men wold so sore mysse theym that many which speke agaynst thē, wolde sone laboure his owne handes to set them vp agayne. C. In good fayth youre wordes make me so amased, that I can not tell what I may say to the matter: I se the lyuynge of the cleargy is farre wyde from the doctrine of christ, & example of

the

the apostles, & the Lutherans by your saying be inworse case. both destitute of catholik fayth & good christen maners, wythout anye better lykelyhode excepte by the meanes of a generall reformation. CW. Who shoulde be the auctours of this reformation? CN. The pope & other christen princes. CW. I put case that manye of theim be as wyde oute of the ryghte waye as the other. CN. That can ye tell partely concernyng thys Popes holynesse, for ye were latelye at Rome. CW. In very dede I heard pyteously of it by other mens reporte, but I sawe it not: & peraduenture I sawe the lesse, because I taryed so lytell whyle there. Notwithstanding it fortuned me to talke with an Italyan, and

and in oure communication I spake as I had harde, that the pope and the emperour entended a reformation. Why sayde he they haue begonne already. I asked him where. Se ye not quod he that they haue destroyed Lombardye, Italye, Naples, & also enpouered Fraũce, to the ruynous decay of christẽ dome? Beware sayde I what ye speake. Yes quod he, for I meane no dyshonoure to theyr hyghnes, for they perfourme the wyll and commaundement of God, as they of Syrya, and Babylone dyd, in destroying ỹ euyll chyldren of Israhell, to thintent the good myght prospere in theyr places. Mary qỽ I, that is clene contrary here, for the good be destroyed, and the euyll are encreased, so that

neuer

uener in Italye were seene so manye bagaboundes, theues, hores, and harlottes, as are in this present tyme. Well sayde he, yf the good be rather destroyed, as ye allege, and the euyll are styll reserued: it is a token that they haue escaped wyth an easy scorge, the dredeful vengeaunce of God, which remayneth for ý be left behynd. Howebeit, ye rede in stories of the byble, that the sinfull world was fyrst destroyed before that ryghteous Noe was possessioner of the frutfull yerth, blessed of God, and the abomynable cities of Sodom and Gomor vterly subuerted, erebertuous Loth ascended the mounte of hys refuge. Also the reprobate people of Israhell were wholy extincte, ere euer theyr

elect

elect chyldzen entred the lande of pzomis. Wherfoze construe ye as ye pleale, I feare me that the refozmation of the wozlde ſhall be wyth the ſwozd of ven geaunce vppon the people foz theyz iniquitie, conſyderyng ỹ obduratiõ of their hartes, and harde necked ſtubburnes, not moued at the wõderful tokens whyche dayly pzonoſticate the wzathe of God to be at hande. With this he ſhzanke awaye, & woulde tarye no longer. ¶ N. Peraduenture he was afrayd to wade further in the truthe. But beleue me yf ye wyl, wher he ſpake of the deſtroyinge of euyll people: I wene yf Luthe ranes be ſuch as ye make them it were the redyeſte waye foz a refozmation to kyll vp theym quyte. ¶ W. I woulde rather

wyſh

wyſh them amended, if it may be. And as for kyllynge theym in ſome place, it were no greate maiſtry. But thē in ſome other places where wold ye fynd the people to do the execution?

C. We ſhulde lacke none in Englande I warrante you, for there be manye of the cleargye that woulde be full glad of it, & marchauntes ſome, thoughe many be on theyr ſyde. Alſo ye myght haue a great ſort of the cōmons, and many courtyers, though ſome of euery ſorte fauoure Luthers wayes & ſome great mennes ſeruaūtes beare men in hande that theyr ſouereins ſupport ſuch matters ſpecially in tauerns, marchaunts howſes, & other places, where they make thē ſelues no ſmall fooles, when wyſe mē be forth

a dozes

adoꝛes. ℂW. ye vnderſtande not what ye ſaye. ℂN. Howe ſo? ℂW. Foꝛ yf we wyll putte awaye all Lutheranes and all ſuche open hereſyes, we muſte fyꝛſte putte awaye many other ſynnes, whiche haue bꝛoughte thoſe hereſyes in. Foꝛ trow ye that hereſyes the mooſt terryble plage of God, commeth not thꝛough ſynne of the peple, pꝛouokynge his yꝛe and indignation, whereby he ſendeth amonge them falſe pꝛophetes, & erronious teachers, pꝛeaching matters accoꝛdynge to theyꝛ waywarde appetytes. ℂN. yet pꝛeſtes and clarkes are the bꝛyngers vp of hereſyes, and the cheif mainteiners of them, by occaſyon of Popes, Cardynalles, byſhops, and other pꝛelates of the cleargye. ℂW. I

wyl

wyll neyther excuse noꝛ accuse neither them noꝛ other. But I feare me ẏ as foꝛ other synnes the cleargy and the lay to, shall not nede to striue therfoꝛe, but maye well agree together, and parte the stake betwene them. And as foꝛ hereſyes, thoughe some of the cleargy commenly begyn them: yet yf we loke on olde cronycles, wyth experiẽce of our own tyme, we shall well fynde that there hath not lacked some great tempoꝛal pꝛynces, noꝛ a great nõber of lewde laye people, to set them foꝛth, & suppoꝛt them. Was not the oꝛigynall grounde and cause of M. Luthers hereſy, to do pleasure to hys Pꝛynce, and to purchase fauour amonge the people. In lyke maner, Oecolampadius, zwynglius, Pharellus

lus, and other mo folowed the same trace. When princes & co monties ar first bent vpō affectiō agaynst ẏ church, or conceyue any straūge purpose cōtrary to Scrypture: then immediately they fynde at hand suche lerned persons that can endeuoure theyr braynes in approuynge theyr lustes, makynge ẏ whiche is vnlawefull, lawfull, which say that good is euell, & euell is good, callynge lyghte darcknes, and darknes lyght. ¶ N. We shal finde thē among whiche prech suche thinges as ye cal heresye for no such cause, but preache it boldelye before great audience, where they for theyr preachyng be brought in great daūger. ¶ W. Thoughe they do fall in harme, yet haue they hope to wynne theyr fa-

uour

nour, or els why are they so de
syrous to haue so many ley mẽ
present at their examinatiõs.
¶ N. They make of it a reaso-
nable cause for. ii. cõsideratiõs.
One is to thintent they might
not be wrongefullye oppressed
in corners: another is, because
they would that people shulde
bear witnes of their constancy
in confessynge the trouthe for
Christes sake. ¶ W. These cõ-
syderations in theym, yf they
were true as thei be false: were
yet of small efficacite, & against
the euangelike perfection. As
touchynge the fyrste, God pro-
myseth yf hys seruauntes be
wronged pryuelye, he wyll re-
uenge them opẽly. And Christ
in the gospell exhortynge vs to
suffraunce, byddeth his disci-
ples to be ioyful in persecution,
saying

saying ye happy are ye when ye are belyed, euyll spoken vpon, and extremelye dealte withall for my names sake. The other appearethe to be an excuse of bayngloxy, couetynge woxdly prayse, where as they perceiue that people fauourynge theyr parte wyll interprete to theyr commendation, what so euer they say, though it be agaynste scripture, cõtrary to all verite. Saynte Peter wylleth vs to geue accounte of oure fayth to euery bodye, and that myldely with all lowlynes. We haue no president of the appostles, that euer they disdained to answer before the infidele iudges, tyll the vulgar multitude were by them, or that they requyred assystence of greate men to be recordes of theyr wordes. Wher

J. fore

fore I meruel what conscience these persons haue, whiche are so importune to be examined in presence of rude seculers, & ignorant people, when they answer so doubtfully, that the beste learned can not well construe theyr meanynge. And in Pryncypall articles, whereupon dependeth our saluacion or dampnation: some answere so nakedly with blynd shyftes, that they be able to bryng vnlearned people into erroure of things, wherof they neuer douted before, bsynge euer ouerthwart speche, and quaylynge sentences of double vnderstandynge, wyth protestations of hypocrysye after thys fashion: In good fayth I thynke there is a purgatorye, albeit I can not tell whether I may beleue

it

it or no. I suppose that confes-
syon made to a preiste, and pyl-
grymages maye be well done,
but I fynde them not in Scri-
pture: I beleue in these wordes
of christ, this is my bodye, but
as concerthyng his bodely pre-
sence in forme of breade, to saye
any thinge it is aboue my ca-
pacitie, and I dare not meddle
with so dyffuse maters. I tekē
that I may beleue ỹ doctours
of the church, yf they speak not
agaynste the worde of god. &c.
To vse such ābages in weygh-
tye causes, & to put in question
a freshe the cases defyned by
generall counsels, as thoughe
we were vncertayne of our be-
leif, & new to begyn agayne: I
repute it no spyryte of truthe,
sekynge goddes honoure and
edification of theyr neighbour.

For I dout not but at the day of iudgement they shal make a more seryous aunswere. This consideracio is also as I haue sayde very playnlye false. For whē these lly shyftes sayle thē: they shew no constancy of their vnfaythfull doctryne, but falsely forswere them self and saye they neuer sayde so, the hole audience detesting theyr periury all saue onely theyr owne sect, whiche as for periury pardon eche other. To speke of manyfest mysliuers, and open transgressours, whom may we well exempte: consyderynge howe pyone and redy ỹ hole world is from the moste to the leaste, to declyne and fall vnto euyll.

Our faythe whiche God hath geuen vs to buylde good workes vppon, is waxen barrayne

and

and fruteles. Charite likewise, wherin we shuld be tryed to be the very disciples of Christe, is waxed cold through the excesse of iniquite. Amable concord with christen vnite, wherupon all vertue fastneth her fundacion, is fallen in ruyne, to the fre entresse of hatefull diseases & lyberte of al vyces. In euery state and degree, ỹ one barketh at the other, one obiecteth agaynste another his faultes, eche of them farynge other to be causes of theyr myseries, & yet neuer a one fashioneth him selfe towarde any amendment for hys owne parte. ¶ N. By my trouthe I deme the people would be good ynough, if they had good heades. ¶ W. I deny not ỹ verely, but the better that the heades be, the better

were the body lyke to be, and ỹ
euyll ỹ is in euyll heades des-
cendeth down into euery part,
and maketh all the bodye the
worse. And yet surely, if ỹ peo-
ple be euyll: the synne of them
causeth God sometyme to send
them heades of the same sute,
both popes, emperoures, kyn-
ges, cardynalles, bysshoppes,
preistes, and curates. For it is
the synne of the people as Job
testifieth, that causeth God to
suffer hypocrytes sometyme
to raygne ouer them. Hypocri-
tes he calleth them that repre-
sente the personages of these
estates, whose partes they do
playe for a countrenaunce, and
do the contrarye in dede. And
as far as I haue redde in the
byble, all the while the people
of Israell were good, obeying
godes

goddes lawes, and sought his honour: God gaue them gracious gouernoures, vertuous prieſtes, and trewe Prophets. But as ſone as they ſwarued, & fel vnto ydolatry: he ſent thē for theyr punyſhmente vngracious princes, vycyous prelates, and falſe prophetes, ſo that no difference was betwene the people, & the prieſtes, nor ỹ people could not ymagyn ſo outragious abominations, but princes and prieſtes bothe were redy to forteſye them in theyr vnhappynes. ¶ A. yet yf ye remember well the ſtoryes of the byble, ye ſhall fynde ỹ the trāſgreſſiō of goddes lawes amōge the people, redounded fyrſt frō ỹ heades, by theyr pernicious occaſion. And as towchynge falſe prophetes and yll prieſtes:

god

God him selfe greuously com-
playneth vpon them, shewing
how the people are seduced by
them, to the pollutynge of hys
name, and violation of his la-
wes. Whose enmious wicked-
nes, Ezechiell, Hieremye, with
diuers other prophets, declare
at length. Dyd not the Belial
preistes, Ophni & Phines, by
theyr pestylent example, and le
cherours lyuynge, corrupt ma
nye one, vpon whome God ta-
kynge vengeaunce, they loste
theyr lyues in battayl, and the
arke of God, wherof they had
the cure, take by the Philisteis,
xxx. thousande fyghtyng men
of the Israhelyte people were
slayne in one daye. Likewise ỹ
chyldren of Samuell whiche
were iudges of ỹ people, not en
suynge theyr fathers steppes,

but

but set vpon couetousnes toke rewardes, and peruerted iuge mente, by whose occasyon the people were moued to aske a kynge vnto theyr desolation. Moreouer the storye of kynge Saule is playn, for whose pryuate disobedience, ỹ hole lande of Israell smarted full lore. Kyng Dauid thoughe he was a blessed mã, yet brought vnto folye for to nomber his people, they were fayne to suffer most wofull plages for his offence. Manye other lyke places I could gather out of ỹ olde testa ment were it not to eschew te diousnes, speciallye of Hieroboam, whom ỹ scripture testyfyeth expresly, that he caused ỹ people of Israell to synne. Beside all this, go to the very experyence, & ye shall synde that

where

whereſoeuer the heade or gouernour of an howſe is good, the hole howſholde comenlye ſhall be good alſo. And contrary wyſe, yf they be badde, the other ſhall be as euyll, ſo that I may conclude in verefyenge myne opynion, that the yll conuerſation of ſubiectes proceadeth oute of ỹ euyll example of theyr heades. CW. To begyn where as ye leaue, I graunte ỹ the vertuous exãple of ỹ head auayleth much to the good order of the members, & the greater that the auctoritie is, the more ſtrengthe it hath in example, eyther to profyte or to noy, conſyderynge that among pryuate perſons, the goodneſſe of ſome one, enduceth many other to vertue, & contrary the lewdnes of another, bryngeth manye

nye to byce & vngraciousnes. But yet cā not ye cōclude vpon this, that ỹ euylnes of the people cometh first by the example of the heades, but rather as I haue spoken before, because ỹ people be euyll thē selues, therfore God sendeth them according, yl heades, & gouernours. For ye must consyder that god hath not made the people for ỹ sensuall pleasure of Prynces, gouernours, or prelates, but hath ordeyned them to ỹ weal and commodite of the people. Y e haue in Exodus the thyrde chapter, that when the people of Israhell were in miserable thraldome vnder kynge Pharo: they cryed to god for remedye, and God prouyded them Moyses to be their deliuerer, to whome in gyuing his office

he

he sayde: The clamoure of the chyldren of Israel is come vnto me, and I haue sene theyr afflictions, how they are oppressed of the Egyptians: therfore approche, and I shall sende the to deliuer my people ye, god loued the people so entyerly, that of theym he chose Bysshoppes, preistes, and deacons, to offer speciall sacrifices for the clensynge of theyr synnes, and to be as meanes betwene hym & thē. Note of whom also Moyses toke the noble & wyse men, & made of thē princes, captains and gouernours, for theyr polytyke conseruation. Agreable to this, the stories of Judicum make mencion, that the people of Israell, longe season after Josues death obseruyng goddes lawes, and fulfyllynge hys com-

commaundementes prospered in peace, and hadde gratious gouernours. But whē they fel to synne & ydolatry: God gaue them into subiection of theyr enemyes, and were compelled whether they wolde or not, to serue hethen princes, and miscreaunt idolaters, yet notwithstandynge, in middes of theyr myseryes, where as with a repentaūt hart they cried to god for socour, and besoughte hym of mercy: he rayled vp among thē selues certayne captaynes at sondry times, as Othoniel, Ayoth, Gedeō, Sampson, and diuers other, whyche delyuered them from all bondage, restoryng thē agayne to theyr libertie. And where as ye allege the chyldren of Helye to haue bene cause of the takynge of

the

the arke and slawghter of the people: I beleue verely that ỹ people were thē mischeuously mynded, as they be nowe a dayes, whiche perceyuynge ỹ the ii. prestes ỹ bare ỹ arke wherby they hoped of victory, were slayne: they surmysed that the vengeaūce for the prestes synnes was cause whye the arke was takē, and so moche people destroyed, & vnder this blynde audacitie, they remayned styll impenitent, not acknowleging to God theyr owne offences & ydolatry: whiche appeareth by the returne agayn of the arke, where aboue the nomber of. l. thousande persons were plaged with sodeyne deth. Also, it maye be verefyed by ỹ wordes of Samuell, exhortyng the peple to retourne vnto god with

hart

harte vnfayned, and to caste oute all straunge Goddes, pre-parynge theyr hartes to ỹ ser-uyce of god onelye. For when they hadde fasted, and done pe naunce, not imputing the fawt to other but to thẽ selfs, saying all we good lorde haue synned agaynst the: god deliuered thẽ from theyr enemies. In lyke maner, ỹ mislorder of Samuels sonnes, was not so greatly the occasion whyr the people were moued to aske a kynge for to raygn ouer them, as was their owne diffidence toward gods prouision, obstynate disobedi-ence, and vnquyete appetyte of ydolatrye, couetynge to be lyke other heathen nations: which is to be perceiued by the answere of god vnto Samuell thus saying: Heare ỹ peoples

voyce

boyce in all thynges that they
ſpeke vnto the, they haue not
caſt the of, but me, leaſt I ſhuld
reygne ouer thē. They do euē
accordyng to all theyr workes
whyche they dyd in the daye ẏ
I brought them out of Egypt
hytherto. As they haue forſa-
ken me, & ſerued falſe Goddes,
thus do they alſo to the. When
Samuell hadde ſhewed vnto
theym the dyſpleaſure of God,
wyth the manyfolde myſeries
and calamities whiche they
ſhoulde ſuffer by the chaunge:
yet woulde they not here hym,
but ſayd, that nedes they wold
haue a kynge ouer them, as o-
ther people had. Furthermore
ye affyrme ẏ the people of Iſra
ell were punyſhed for the diſo-
bedient tranſgreſſion of kynge
Saule. But all thinges conſy-
de-

dered it is to be thoughte rather that their wylful frowardnes agaynst God was partely occasion of his fall, to thentent the sentence of God spoken by ỹ prophet myghte be verefied. For yf he had bene an vpryght prynce, & had obserued goddes commaundement: they shulde haue bene in such felycitie that they would haue iudged theyr petition lawefull in demaundyng a kyng contrary to goddes pleasure. And I doubt not but god gaue them a kynge of disposition lyke to theyr demeanoure, so ỹ when he transgressed gods precepte in dede, they dyd the same, at the last in wyl & consent, wherby they deserued to be punysshed wyth hym. For God neuer taketh vẽgeaunce vpon anye people but

onely for theyre fynne, whyche after dyuers admonycions why les they wyll not amende, euẽ as he gyueth to the good peo= ple gracyous heades and pryn ces, furtheryng them in his fa= uour to theyr cõfort: so sendeth he to the euyll wycked heades & rulers, prouoking his wrath to theyr desolacio. And no mer uell, thoughe Saull fared the worse for hys people, wher as Moyses the most faythfull ser uaunte of god was partely by their frowardnes debarred frõ the pleasaunt lande of behest. As for kyng dauyd, it is playn that god dyspleased wyth the chyldern of Israhell for theyr fynne: permytted Sathã to in cyte hym for to nõber hys peo= ple, wherfore they were bothe punyshed. And though scryp=

ture

ture expressely sayth that Hie roboã caused ỹ people to synne: yet were thei as much fauty as he, saue ỹ because they cõmytted theyre ydolatry vnder his supportacyon, he bare ỹ name as pryncypall auctor: as we se ỹ captayns of hostes in warre tyme, thoughe some of them do sometyme as lytell or lesse, thã many a poore souldyer in hys armye, whose acte is nothynge spoken of, yet all the fame and honour of the victory redowndeth euer vnto them, whych is apartely proued by the oracyõ of king Abya Roboams sone, laynge to the people charge that they forsoke god & made them goldẽ calues, expulsyng the prestes & deakons of godes ordynaunce, and instytutynge other after the order of

hethē ydolaters. Wherto agre
eth in defence of mine opinion,
the generall confessyon of the
people with theyr vnyuersall
submissiō in knowlege of theyr
tresspaces, recited in sondry pla
ces of scripture after thys for-
me: we haue synned with our
forefathers, we haue done wic-
kedly, & haue cōmitted iniqui-
te, all we haue transgressed thy
commaundementes. And sure
lye as the worlde is nowe cro-
kedlye enclyned to malyce: yf
God sent heades and Prynces
accordyng to thedeuelyshe¦ ap-
petites of much people, ỹ welth
of this region wold be sone sub
uerted, & euery state brought
to confusion, albeit they other
wyse coloure it, and make as
though they ment none harme
but rather much deuotion, & ỹ
the

the vnlearned would haue the Scripture in theyr handes, for none other cause but onely to preache secretly to them selfe for lacke of good preachers abroade. But then in dede it appereth that they preach to thē selfe and theyr neyghbours to, many an horryble herelye, and abuse the scripture to the colorable defence of the same. And then are they also to, all Tyndals bokes, whiche for the manyfolde mortall herelyes conteyned within the same, openlye condempned and forbyddē, they are I saye yet vnto those bokes so sore affectionate, that neyther the condempnation of them by the clergy, nor the forbydding of them by the kinges hyghnes, with his open proclamations vpon greate paynes,

nor the daũger of open shame, nor parell of paynfull deth, can cast thẽ out of some fond folkes handes, and that folke of euery sorte. Howe thynke ye then these folke wold haue bene stomaked, & how many mo wold haue blustred, out with them, yf the mayntenaũce of the pryn ces and the states of ỹ realme (whych our lorde defende) had bene vppon theyre syde. And where about wolde they then haue gone? aboute no great good ye maye be sure. Se ye not the vyllayne beggers and valyaũt vagabounde, whom god plageth with pouerte, and mysery e for theyr abom ynable lyuyng, dysposed to no goodnes, howe hartely they wysshe for a ruffelynge daye. Beholde euery state all moste in euery

chzisten

chrystē realme, as husband mē, artyficers, marchaunts, courtyers, with all other degrees as well spyrituall as temporal, & I fere me that ye shall saye, but if god of his goodnes amēde vs the soner, there shall come to passe amonge vs the ferefull iugemēt of god spoken by the prophete Osee, to the people of Israhell and inhabyters of the lande: There is no truthe, no mercye, nor scyence of god in the yerth. Cursynge & lyenge, manslaughter, theft, and aduowtrye hathe ouerflowen, & bloode hathe towched bloode: for the which the yerth shall wayle, and euery inhabyter in it shall be feebled. And this as I haue sayde not one contrey sawty, & a notherfawt les, one estate fowle and defor

med and another pure & clene, the ſpyrytualtie ſynful, and the tẽporaltie ſet all on vertue, the heades & rulers culpable, & the people oute of blame, nor ỹ any eſtate maye laye the hole weight of Goddes wrath vnto the other, and therof diſcharge them ſelfe, but eche of theym is cauſe both of theyr own harme and other folkes to. And the people are nothynge leſſe fawtye, prouokynge the wrathe of God, than theyr heades or gouernours, nor one ſtate partyculerlye cauſe of anothers calamytie. But all we together haue ſynned, & haue deſerued the vengeaũce of God, whiche hangeth before our eyes, redy to fall ere we be aware. ℂ N. In this poynt ye haue ryghte well ſatiſfyed my mynde: but what

what remedye now of reconci-
liacion agayne to God? TW.
Forsoothe I knowe none but
onely penaunce, I saye not re-
pentyng onely as Luther and
Tyndall, and these new folkes
call it, whiche wolde begyle vs
& make vs wene that we nede
no more but onely repente, and
do no penaunce at all, tellynge
vs that Christes passion shall
stand in stede of al our penaun-
ce, though we do neuer so euyl
and lyue neuer so longe. With
this false doctryne they dryue
many a soule to the deuyll, ma-
kynge theym neglygente, and
take lyttell care or sorowe for
theyr synne, and so muche the
more recheleſſe in fallynge to
synne agayne. But I speake of
pennaunce, as it implieth both
repētaūce of our synnes past, &
the

ȳ sacrament of penaunce, wyth
care & sorow and bodely payn,
& afflyccyon taken for our syn,
wyth prayer, almouse, & other
good workes to purchase the
more grace, & ȳ we shuld with
recourse to confessyon & the sa-
crament of penaũce, dylgently
prepare our selues in folowing
the exãple of the Nyniuytes:
whyche at the preachynge of
the prophete Jonas, repented
wyth erneste purpose of amen-
dynge theyr lyues, and dyd pe-
naunce in deede, in fastynge
and prayer, humblynge theyre
sowles frome the moste to the
leaste vnto the mercy of god.
¶ N. wolde our lorde that we
had such a prophete sent amõg
vs, to exhorte vs vnto penaũce
as the prophete Jonas was to
theym. ¶ W. That were lyke
to

to the requeſt of the ryche glut
tone in hell, of whom the goſpel
telleth, which deſyred that La
zare myghte be ſente to warne
hys bzethern: to whom it was
anſwered, that hauynge Moy
ſes & the pzophetes, they ſhuld
gyue credence to theym. wher
foze ſeynge that we haue holy
ſcrypture which expzeſſeth the
rightwyſnes of god, declaring
howe our fozefathers were pu
nyſched foz theyz ſynnes: yf we
refuſe to be warned by theyze
admonycyon, truely we wolde
be as neglygent to amende, yf
Jonas rayſed frō death to lyfe
ſhulde pzeache vnto vs. Foz
we haue ſaynt John baptiſt a
greater pzohete than Jonas
was, cryēg to al ſinners: Do ye
wozthy frutes of penaunce: of
whom Chziſt wytneſſeth that
there

there is none greater than he amonge the chyldrē of womē. Also oure saueour Chryst hym self, of whom saynt Johñ testyfyed that he was vnworthy to lose his shoe latchet: preached penaunce sayinge: Do ye penaunce, the kyngedome of heauen is at hande. And in another place of the Gospell, he sayth: yf ye do not penaunce ye shall all perysshe. And Saynte Peter his vycar here in earth, vpon whom, and whose faythfull confession, he promysed to bylde his churche: preached lykewyse in his fyrste Sermone sayinge: Do ye penaūce, and be conuerted to God, that youre synnes maye be done awaye. Also saynt Paule the chosē vessell of God, preached fyrste of al to them of Damasco, that they

shuld

ſhuld be penitent and turne to god, perfourming the due wor kes of penaunce. Cõfyrmynge the ſame, when Chriſt appered vnto the. ii. diſciples iorneinge to Emaus: he ſayd ẏ after his death and reſurrection, it be houed penaunce to be preached in his name, and remiſſion of ſinnes: for why the cauſe of his comynge was not to call ryghteous folk, but ſinners vnto pe naunce. And the aungelles of heauen reioyced not ſo greatly in nynty & nyne iuſte perſons, as vpon one ſynner doyng pe naũce. As concernyng the olde teſtamente, God himſelfe pro myſeth in dyuers places, that a ſynner ſhall be forgyuen hys ſynnes, whenſoeuer he wyl do penãce. wherfore ſeig we haue ſo euident exhortatiõs of ſcrip-

ture

ture mouynge vs to penaunce, and manyfolde warnynges to correct our lyues through the the pacyent suffraunce of god: happy are we yet, if now atlast ere that it be to late, we coulde faythfully saye wyth Job perfourming ỹ dede: lord we haue hard ỹ wyth our eares, & therfore we reprehēd our selfs & do penaūce. ¶ N. yet wote I not well what ye call penaunce.

¶ W. I haue ones told you, & yet I tell you agayn, I call penaūce a chaūge of our lyfe in castyng of ỹ synfull old man with his dedes, and doynge on a new man of vertuous conuersacyon, whiche by fayth, hope, and charyte, and the good workes ỹ come of them, as prayer almoule, sorow for his synne, and payne gladly taken and

sustayned

fusteyned for the same, is renewed in to the knowledge & fauoure of god, accordynge to his ymage that made him. ¶ N. how shuld laye mē come to this knowlege when ỹ gospell is lockyd fro them. ¶ W. The gospell of Christe whiche is goddes worde, is free, and can not be boūde nor kepte frō any Christen man. ¶ N. By saynt Marye for all that laye people maye not be suffred to haue the newe testament in englysshe, whyche I call the gospell. ¶ W. O ye meane Tyndals Gospell. ¶ N. In dede though Tyndall was the trāslatour, it is the worde of God and the verye same testament whyche ye haue in latyn of the euangelystes puttynge forth. ¶ W. yet lerned mē and good

men

men haue founden ſuche fawtes in his corrupt tranſlation: that it is for the ſame well and lawfully forbiden. ¶ N. if they be good men as ye ſaye ỹ haue founde it fauty: I ſhould reken thē better a great deale, which wold amend it. ¶ W. Though it were amended, & ſufficiently corrected: yet wyll I not ſaye ỹ it is expediente for laye people to haue it, conſidering the time as it is nowe. ¶ N. Whye, ye ſayd ỹ the goſpell maye not be kept frō chriſtē men. ¶ W. No more it maye, thoughe it be reſtrayned from the laye people in theyr vulgare tonge. For ỹ worde of God, whiche is the worde of fayth, as Scripture ſayth, is nere the in thy mouth & in thy harte, to thintent thou mayſte do it. ¶ N. Than I

pray

pray you where saynte Paule sayth that fayth cometh by herynge, and herynge cometh by the worde of God: how can we haue it without preachynge or information of it, by readynge of scrypture. ¶ W. Outwarde preaching, and lyterall redyng of scripture, are necessary meanes to attayne vnto the knowlege of the spyrite. ¶ N. Wherfore then is the Gospell wythholden from the laye people? ¶ W. I sayd they be two thynges necessarye, but I sayde not that both twayne be to euerye man necessary. But it is necessarye that euery man haue the tone or the tother, and so haue they: for they haue the worde of God preched & expouned vnto them. ¶ N. ye as ẏ preistes lyste with false gloses. ¶ W.

Wyth the same gloses that the olde holy doctours & sayntes haue made, other maner of mẽ thã Luther & Tyndale, which now corrupt the trewth wyth theyr false gloses. ¶ A. But why should not ẏ comẽ people haue the scrypture them self in theyr own mother tong? ¶ B Because of theyr abuse & makyng of theyr owne gloses, & many also for theyr vnworthynes, accordynge to Christes cõmaundement forbiddynge to cast perles before swyne, or to gyue holy thynges to dogges. Dyd not saynt Paul forbidde women to speake the worde of god in congregacyons, for the auoydyng of abuse and disorder? Also dyd not he and Barnabas forsake preachyng to the iewes, because of theyr vnwor-

thynes?

thynes. ¶ N. That is not a lyke case: for the text is playn ỹ the iewes wylfully reſiſted the worde of god, and wolde not receyue it. But theſe people are ſo deſyrous, that they putte theym ſelfes in no ſmall ieopardye many tymes for the hauyng of it. ¶ W. I graunt there be ſome which of a good mynd are deſirous to haue the goſpell in theyr mother tõge, for ỹ erudyciõ & cõfort of theyr ſoules. But they that be ſuche good folk may be wel & ſuffici-ently fed wt ỹ goſpell punched, & ſo wyll they rather cheſe to be, than to haue the ſcrypture ronne in euery raſſhe bodyes hande, ỹ wold abuſe it to their owne harme and other mẽnes to. For well ye wot many ther be, and as it appeareth in Al-

mayn where they haue the scri
pture translated alreadye, the
moze part, and farre the grea=
ter multitude, are not lesse vn=
wozthye in receyuinge it, then
were the Jewes in the wylfull
resistaunce of Chzistes gospell:
whiche couet it onely foz the li=
bertie to be free from the exer=
cyse of penaunce, and doyng of
good wozkes, to rayle and iest
of other mennes fawtes, wyth
out any cozrectiō of their owne
synfull lyues, nothyng confoz=
mable to the vertue of the gos=
pell, whereof to bable manye
wozdes they are not dombe.
Marke it there substauncially
in cities and townes where ye
se the people most ryfest & most
bulye to prate of the Gospell,
whether they be oz not, as gret
vsurers, disceiuers of theyze
ney=

neyboures, blasphemous swe-
rers, euyll spekers, and geuen
to all vyces as depely as euer
they were. This I am sure of
and dare boldely affirme, that
sythe the tyme of this new con
tencious lernyng, the drede of
God is greatlye quenched, and
charitable compassion sore aba-
ted. Shall ye not se there a
cock brayned courtier ỹ hath
no more fayth than a Turke, &
lesse christen maners thã a Pa
gane, with lordelye coũtenaũce
& knauysshe conditions, whiche
takyng ỹ name of god i vayne,
shall vnreuerently alledge the
gospell with scoffyng and scor-
nynge in reprehensyon of the
clargye: where as hys owne
lewd lyuynge is so vnthryfty,
that ye can not aspy one good
pyont in hym, except it be vpon

his hosen, nor a nynche of ho-
nesty beside his apparayle nor
scantly therone neyther, beyng
al to hacked and iagged, wyth
dowble weapen redy to fyght,
and syngle wyt, busy to brawle
and chyde, more lyke a furious
tormentour of Herode, than a-
pacyēt dysciple of Christ. Shal
ye not also se there a marchaūt
perauēture made a gentyll mā
by promocion, ere euer that he
had a good yemās condicyōs:
whych gettynge hys chefe sub
staunce as many do there by
vsury, false dysceyte of trewe
people, and other wrongfull
wayes, wyll take vpon hym to
preache the Gospell agaynste
the auaryce of relygious per-
sones, how they hauyng theyr
bare necessary foode, ought to
parte ỹ residue of theyr good-
des

des with poze people: where as he hym selfe hath thousandes lyenge by hym in stoze vnoccupyed, and wyll nother help his pooze neyghbour noz scarcely gyue a galy halpeny to a nedy creature in extreme necessyte: And at theyz belly festig days, amonge such of theyz affynyte, which are not so wyse noz well lerned as they wolde be sene, yf it chaunce them to haue in companye some symple pzieste, it is a wonder to here, how he is apposed, & after that theyz spyzites be a lytell kyndled in glotony, howe they lasche out the Gospell. Than begynneth one oz a nother with his poty carye fozmalyte and holy daye granyte, to moue some subtyle questyō saying: mayster person howe say ye to suche a texte of

Paul. And if the prieſt bè ignoraunt for lacke of lernynge, or maketh not an anſwere ſatyſfyenge his mynde: he is mocked and ieſted vpon with ſcornefull derylyon. Then begyn they to canuaſſe the ſcrypture emonge them, wyth fyllynge the cuppes & ioly gentyl chere. And by ỹ tyme they haue eatē more than ynoughe, and haue dronken to much: they be redy to wade forth in ỹ depe myſteryes of ſcrypture, wyllynge to be teachers of thinges wherof they vnderſtand not what thei ſpeake, nor what they affyrme. Then are they full armed to talke of abſtynence, and ſobre dyet of the apoſtles: their table beynge furnyſhed with ſumptuous dyſhes, and exquyſyte deyntyes. And where as their

cupbordes

cuphoꝛdes be reallye garnyſ=
ſhed with coſtely plate, and the
tables full of cuppes and pe=
ces of ſyluer and golde: than
make they exclamacyõs againſt
the rych iewellys of chuꝛches,
as croſſes and chalyſes, ſaynge
that better it were to make mo
ney of them and to be dyſtribu
ted vnto poꝛe people, than they
ſhulde peryſſhe foꝛ lacke of ſo=
coure. Lykewiſe when they be
ſeruyd at theyꝛ ſolempnityes,
with counterfeyted curteſyes,
in bowynge the kne, & valyng
the bonette, hauynge ſewers
and karuers after a moſte ſta=
tely maner of ſeruyce, wherin
yf the offycers fayle neuer ſo
lyteli though it be but the ſet=
tynge of a ſawcer amyſſe they
ſhall be rebukyd: yet theyꝛ pe=
uyſh pacyence can not bꝛeake

the

the honeste ceremonyes of the
churche to be lawdably done,
callynge theym folysshe fanta-
syes & inuencions of ydyotes
And though some of these new
Gospellers occupie trewelie
and iustly with their neigh-
bours in face of the worlde, be
hauynge them selfes charyta-
bly: yet are they very few in cō-
parison of the other, whyche
be raylers & gesters, vycyous
lyuers & fals hypocrytes with
out any conscyence. ¶ N. As
for hypocrytes I thynke ye
myght fynde soner amonge re
lygyous persons. ¶ W. wyll
ye beleue me. I haue walked a
great parte through oute all
the prouynces of crystendome,
and haue sene and marcked
the state of relygyous persons
of dyuers orders: yet sawe I
neuer

neuer amonge them suche co-
loured hypocrisye, so flesshely
lybertye abused, vnder ẏ pre-
tence of fayned holynes, as a-
monge many of these late in-
uented faccyons. And I cer-
tyfye you that ye maye fynde
mo diuers sectes of erronyous
opynyons among them in one
cytie beyondẏ sea: than be son
drie orders of religious people
in all Englande. ¶ N. Sup-
pose ye ẏ gospell to be in faute
of this. ¶ W. Naye, but the
abuse of the people hauyng it
in theyr vulgare language: for
whome it were better to recey
ue it by the mynystracyon of
faythfull preachers, than vn-
worthely to take it them selfs.
we haue in the Gospell ẏ oure
sauyour Christ fedynge the nō
ber of. v. thousand men besyde
women

women and chyldren, fyrst gy-
uyng thankes to his father, he
bleſſed the breade, brake it, &
gaue it to hys dyſcyples, and
they dyſtrybuted it to the com
pany, and ſo they dyd eate and
were ſacyate. ¶ N. Syr ac-
cordyng to thys ỹ people ſhuld
holde them very well content,
yf ſo be they had faythfull pre-
chers to mynyſter the word of
god vnto thē. But I put cauſe
they haue none, or elles that
theyr peachers be ſuche as the
prophete cōplayneth on, which
preache ỹ vyſyōn of theyr hart)
& not of ỹ mouth of god: ſeking
alſo theyr owne worldly pro-
fyte, and not the goſtly confort
of theyr cures. ¶ W. I beleue
ỹ god hath not lefte his church
deſtytute of faythfull prea-
chers, wyth the whych he hath
promyſed

pꝛomyſed to be continually pꝛe
ſent vnto the woꝛldes ende.
How) be it the fewer that they
be, the moꝛe fawte is to be im=
puted vnto the people, becauſe
they aſke not woꝛthely of god
trewe pꝛeachers. Foꝛ the gol=
pell ſheweth that the people
came fyꝛſt to Chꝛyſt, and he per
ceyuyng thē was moued wyth
compaſſyon vppon theym, be=
cawſe they were as ſheepe ha=
uynge no hearde, and ſo fea=
dynge theyꝛ ſowles ſpyꝛytual=
ly, afterwarde he dyd repaſte
theyꝛe bodyes wyth coꝛpoꝛall
foode, wherfoꝛe yf they in lyke
maner appꝛoche vnto Chꝛiſte
(in whoſe name what ſo euer
is deſyꝛed of the father ſhall be
graũted) he wyll alſo here gra=
cyouſly theyꝛ petycyon: foꝛ the
hande of god is not abꝛeuyate
nowe,

nowe, nor his power other wyse mynysshed than it was at that tyme. ¶ N. yet am not I so satysfyed wyth all the reasons ẏ ye haue made, but I thynke styll that it were lawfull for laye people to haue the new testament in Englysshe: & perauenture wyth a lytell leyser I could lay suche scrypture for it, that scant ye shulde be able to obiecte any contradyccyon. ¶ W. ye shall haue leyser ynowgh. But in the meane tyme this ye must consyder, ẏ our question is not whether it be lawfull to let them haue it: but whether it be vnlawfull to kepe them from it, and whether of the twayn is more mete and more expedyent, specyally for the tyme that nowe is, the people beyng dysposed as they

now

nowbe, and after ſuche enſam
ple as we ſee before oure eyes,
with ſuche fruyte as we fynde
growē therof in Almayne all
redy, and in many places euen
here at home alſo. But if euer
the tyme come, as I praye god
it may, in whyche the people
ſhall be ſo good and ſo godly
dyſpoſed that an englyſche by
ble ſhould do good i theyr han=
des: yet might Tyndals tranſ
lacyon in no wyſe be ſuffered.
C N. well I ſhall bethynke
me tyll we mete agayne, and
then wyll I be ſo bolde alſo to
take Tyndals parte in defence
of hys tranſlacyon and other
bokes which he hath put forth
in englyſche, allegyng the beſt
that I can for theyr alowance:
to thentent I maye ſee what
ſtronge reaſons ye can bryng
to

to confute them. CW. Ther wyth am I ryghte well pleased, and I truſt with goddes help to anſwer you ſo effectuously, that ye ſhall not count the tyme paſſed in vayne CN. Than fare ye well tyll another ſeaſon. CW. Oure lorde be wyth you.

CFINIS.

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